THE OCTOECHOS

THE HYMNS OF THE CYCLE OF THE EIGHT TONES FOR SUNDAYS AND WEEKDAYS

INCLUDING THE ELEVEN RESURRECTION GOSPELS
AND THEIR STICHERA AND EXAPOSTILARIA
AND THE DAILY EXAPOSTILARIA

VOLUME I
TONES I & II

TRANSLATED FROM THE CHURCH SLAVONIC
BY
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This edition will be replaced in due course by a permanent, hardboud edition of the entire Octoechos (the cycle for the whole week). Following in the tradition of upgradeable books, the cover of this edition may be tendered for a discount on the final edition.

The corrections, comments and insights of users are solicited. Please provide them in writing *to the publisher, by mail, fax or e-mail. Users who provide corrections of substantial value in the preparation of the final edition will be duly rewarded, as well as remembered with thanksgiving!*

HOLY TRINITY ORTHODOX SEMINARY
30361

THE OCTOECHOS
TONE I

SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone I—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Glory..., Now & ever...: Dogmatic theotokion—

Today is the festival of the Virgin, O brethren! Let creation leap for joy; let mankind join chorus. For the holy Theotokos hath called us together, she who is the undefiled treasure of virginity, the noetic paradise of the Second Adam, the preserver of the unity of the two natures, the triumph of the reconciliation of salvation, the bridal chamber wherein the Word truly espoused the flesh, the light cloud which bore within her body Him Who is over the cherubim. Through her supplications, O Christ God, save Thou our souls!

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional apposticha, in Tone I—

By Thy Passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

And these other stichera, of the Theotokos, in Tone I: Spec. Mel.: "Joy of the ranks of heaven..."—

Stichos: I shall commemorate thy name in every generation and generation.

All-glorious art thou among generations and generations, O Virgin Mother and Maiden, Mary Theotokos, intercession for the world, who gavest birth in the flesh to the Son of the unoriginate Father, Who is in truth equally everlasting with the Spirit. Him do Thou entreat, that we be saved.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Beset by desperate tribulations, yet possessed of thine intercession alone, O pure Virgin, we cry out in thanksgiving: Save us, O most holy Bride of God, for thou art the refuge of the world and the help of our race!

Stichos: The rich among the people shall entreat thy countenance.

The world was renewed at thy birthgiving, O Maiden Theotokos, thou salvation of the faithful and ever-vigilant intercessor for those who piously entreat thee: O all-pure one, cease thou never to pray earnestly in behalf of all who hymn thee!

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

The prophet called thee the cloud of the everlasting Light, O Virgin; for Christ our God, the Word of the Father, Who shone forth from thee, descending from thee like the dew upon the fleece, hath enlightened the world and abolished deception. We entreat thee, O all-pure one: Cease thou never to beseech Him earnestly in behalf of us who confess thee to be the true Theotokos.

Then, "Now lettest Thou Thy servant depart...", Trisagion, through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.

After the Introductory Psalm, the usual chanting from the Psalter.
On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there be no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.

The Resurrectional Stichera, in Tone I—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

Stichos: Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Stichos: Let Thine ears be attentive to the voice of my supplication.

Make merry, O ye heavens! Trumpet forth, ye foundations of the earth! Cry aloud in gladness, O ye mountains! For, lo! Emmanuel hath nailed our sins to the Cross; He hath slain death, granting us life, having raised up Adam, in that He loveth mankind.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Let us hymn the One Who of His own will was crucified in the flesh for our sake, Who suffered, and was buried, and rose from the dead; and let us chant, saying: Establish Thy Church in Orthodoxy, O Christ, and bring peace to our life, in that Thou art good and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Standing before Thy life-receiving tomb, unworthy as we are, we offer glorification to Thine ineffable loving-kindness, O Christ our God; for Thou didst accept the Cross and death, O Sinless One, that Thou mightest grant resurrection to the world, in that Thou lovest mankind.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Let us hymn the Word Who with the Father is equally without beginning and equally everlasting, Who issued forth ineffably from the Virgin's womb, Who of His own will accepted the Cross and death for our sake, and rose from the dead in glory; and let us say: O Lord, Bestower of life, Thou Savior of our souls, glory be to Thee!

And these stichera of the all-holy Theotokos in Tone I, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. Spec. Mel.: "Joy of the ranks of heaven..."—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O Theotokos, Mistress of the world, who gavest birth to the Savior, who art more holy than all the holy powers and more honorable than all creation: By thy supplications save us from all transgressions, from sickness and misfortunes.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

O Maiden, who art the portal of compassion, with faith I entreat thee, that thou disdain not my lowly soul; but do thou quickly take pity and save it from the abyss of mine offenses; and having restored thy grace within me, enlighten me, O pure Virgin.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou didst unite God with men, O Mistress. Thou alone didst call our mortal essence to divine incorruption. Thou hast poured forth salvation upon those who are of the earth. Do thou, O Theotokos, free us from all torments.

Glory..., from the Menaion.
Now & ever...: The dogmatic theotokion, in Tone I—

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of

heaven, and the subject of the hymnody of the incorporeal hosts and adornment of the faithful; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Wherefore, be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.
Stichos: The Lord is clothed with strength and He hath girt Himself.
Stichos: For He hath established the world which shall not be shaken.
Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Aposticha stichera, in Tone I—

By Thy passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty.

Let creation rejoice! Let the heavens make merry! Let the nations clap their hands with gladness! For Christ our Savior hath nailed our sins to the Cross; having slain death, He hath given life, having raised up fallen Adam, the common ancestor of all, in that He loveth mankind.

Stichos: For He hath established the world which shall not be shaken.

As King of heaven and earth, O Unapproachable One, Thou wast of Thine own will crucified in Thy love for mankind, and Hades, encountering it below, was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. And Adam, beholding Thee, his Fashioner, in the nethermost parts, arose. O the wonder! How is it that the Life of all hath tasted death? Yet Thou didst desire to enlighten the world which crieth aloud and saith: O Lord, Who hast risen from the dead, glory be to Thee!

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, bearing myrrh; and failing to find Thine all-pure body, yet learning from the angel of the new and all-glorious wonder, they said to the apostles: "The Lord is risen, granting the world great mercy!"

Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—

Behold, the prophecy of Isaiah hath been fulfilled, for a Virgin hath given birth, and after giving birth hath remained a Virgin as before. For God was born; therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou bearest the Compassionate One in thine arms, have pity on thy servants, and beseech Him that our souls be saved.

Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.

Resurrectional troparion, in Tone I—

When the stone had been sealed by the Jews, and the soldiers were guarding Thine all-pure body, Thou didst arise on the third day, O Savior, granting life to the world. Wherefore, the hosts of heaven cried out to Thee, O Bestower of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

Theotokion: When Gabriel announced to thee, "Rejoice!", O Virgin, the Master of all became incarnate within thee, the holy ark, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

And the rest of the service followeth in order.

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer...). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication
to the All-holy Theotokos, in Tone I

Ode I

Irmos: Delivered from bitter bondage, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowning, they chanted a hymn to God, as to their Benefactor, Who worketh wonders with His upraised arm, for He hath been glorified.

Praising thee, O Queen of all, the captains of the angelic ranks were filled with awe and fear, and every mind, because of thy goodness, hymneth thee as the Mother of the Creator; for thou hast surpassed every form of laudation, having given birth to Christ.

Troubled by grievous temptations and afflicted by mine enemies, wretch that I am, I cry out, weeping: Stretch forth thy hand to me from on high, O thou who art exceeding rich, delivering me; and by thy supplications vouchsafe that I may live free from danger.

Glory...: With the balm of thy loving-kindness heal thou the secret transgressions of my soul, and calm the assaults of my flesh, O Theotokos; and, turning back the spears and darts of the enemy upon them, do thou mightily pierce their hearts.

Now & ever...: Thy virginal womb which gave birth to Christ hath destroyed the ancient pasture of the slayer of man; wherefore, all creation now rejoiceth, O all-pure one, having been restored to life, and hymneth thy Son and God with one accord.

Ode III

Irmos: Let no mortal boast in his wisdom or riches, but rather in his faith in the Lord, crying out to Christ God in Orthodox manner, and ever chanting: On the rock of Thy commandments establish me, O Master!

Once, the great Jacob, sleeping on the way, and beholding angels descending from on high to the earth by a ladder, marvelled, O Virgin; and, having awakened, he manifestly described thee beforehand as the portal of heaven.

Cast into misfortune by temporal restraint, wretch that I am, and beset by perilous tempests, I cry aloud: Woe is me! O thou who gavest birth to God and hast lifted up our horn, save me by thy supplications!

Glory...: Stretching forth thy mighty hand from heaven, O Christ, King of all, put Thou the heads of the enemies, perceptible and noetic, under the feet of those who with faith proclaim Thy Mother to be the Theotokos, O my Jesus.

Now & ever...: Isaiah, of old, purified by the burning coal of the Spirit, cried out that a Son would manifestly be born of thy womb, O Virgin who art exceeding rich, and to Whom in latter times thou gavest birth without man for my sake.

Ode IV

Irmos: Habbakuk, of old, heard wondrous report of Thee, O Christ, and cried out in fear: God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and densely wooded, to save His anointed! Glory to Thy power, O Lord!

Thee, O Mother of God, did the ruler of the world describe beforehand as comely and all-honored among women, as coming up from the wilderness, and bearing Christ, thine Offspring, in thine arms; and he cried: Glory to Thy power, O Lord!

Incline thine ear unto me, O good one, behold mine oppression and the increase of my tribulations! For, lifting up the eyes of my soul to thee, O Mistress, and bending my knees as I weep, I now pray, crying: Bring an end to the turmoil of my temptations!

Glory...: Knowing thee to be an unassailable rampart, moved to entreaty, I, thy servant, now flee to thee, and I reckon the missiles of the enemy as impotent as the darts of children, O thou who art exceeding rich. Wherefore, rejoicing, I cry: Glory to thy birthgiving, O Mother of God!

Now & ever...: The power of the Most High overshadowed thee with the visitation of the divine Spirit, O Virgin, and then, beyond nature, the Lord of all, having endowed flesh and soul with life, united them to Himself, bringing life thereto and remaining in the same nature.

ODE V

Irmos: Shine forth Thy never-waning light, O Christ, into the hearts of those who hymn Thee with faith, granting us the peace which passeth understanding. Wherefore, hastening from the night of ignorance to the day by Thy light, we glorify Thee, Who lovest mankind.

Once, foreseeing thee, O all-hymned one, as a divine, unquarried mountain, Daniel manifestly cried out: From thee let the Stone of divine generation be cut: Christ, the Savior of the world! Honoring Him now, we, the faithful, praise thee, O Bride of God.

I have fallen under many dangers, wretch that I am, and, praying with pain of heart and weeping, I, thy servant, cry out unashamedly: O Theotokos, deliver my lowliness from besetting perils, and fill me with gladness!

Glory...: Calm the raging sea of my passions by thy mighty supplication, O good one who gavest birth to Christ without suffering, that, living now in tranquility of soul, I may praise thee in hymns for the rest of my life.

Now & ever...: Tell me: how bearest thou God in thine arms; and how dost thou give suck to Him Who holdeth all things in His hand, O most blessed Virgin? And she said: "Having given birth unto Christ God, I remain pure, taking away the debt of Adam and our first mother!"

ODE VI

Irmos: I am wholly held fast by boundless passions, and have fallen into the sea monster of evils; yet lead me up from corruption, O God, as thou didst Jonah of old, and grant me dispassion by faith, that I may sacrifice to Thee with a voice of praise and in the spirit of salvation.

Without departing from His place in the bosom of the Father, the preëternal Son rested in the bosom of His Mother. He, Who with the Father is before the ages, hath in latter times issued forth from the womb of the Virgin, leading all up to life immortal in His ineffable goodness.

Bound through malice by the chains of the enemy, I have been cast down to the bars of hell. Woe is me! Yet, appearing from heaven, O pure divine Maiden, stand thou before me, raising me, thy servant, up by thy supplications, and grant a helping hand to me who hymn thy divine birthgiving.

Glory...: Wretch that I am, I have fallen into the pit of destruction, and many wild beasts surround me; yet, deflect their stones by thy supplications, as with stones, O Mistress, and keep thy servant unharmed; for thou didst bear in thy womb Christ, the Chief Cornerstone.

Now & ever...: Of old, the choir of the divine prophets proclaimed the images of thy birthgiving, O Virgin, calling thee the radiant cloud, the lampstand, the jar, the table, the dew of heaven, the bread, the manna and the door, the throne and the palace, the rod and paradise, in that thou gavest birth to Christ.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever... Sessional hymn, in Tone I—

Fleeing with love to thy goodness, we all know thee to be the Mother of God, who wast truly revealed as a virgin even after giving birth; for we sinners have thee as our intercessor, and we have acquired thee as our salvation amid misfortunes, the only most immaculate one.

ODE VII

Irmos: The youths, who once were manifestly shown forth as holy for their piety, passed through the unbearable flame of the furnace as though it were a bridal chamber; and, chanting with one accord, they sang: O God of our fathers, blessed art Thou!

The Preëternal One, passing through thine impassable doors, O Queen of all, preserved thy signs pure and intact, yea pure even after giving birth. Wherefore, we cry aloud: O God of our fathers, blessed art Thou!

Cast into the furnace, I am consumed by the sevenfold flames of soul-slaying perils; yet do thou thyself rain down dew upon me by thine entreaties, O good Mistress, that I may cry: Blessed is the God of our fathers!

Glory...: Having grown old through the passions, through unremitting misfortunes and tribulations, and having reached the sunset of my life devoid of the virtues and devoured by slothfulness, I cry to thee, O Mistress: O consolation of mortals, have mercy on me!

Now & ever...: Worshipping the Trinity in Unity in Orthodox manner, and proclaiming thee, O pure Virgin Mother, to be the one who gave birth to God in the flesh, in godly manner we mortals chant: O God of our fathers, blessed art Thou!

OCTOECHOS — TONE I

ODE VIII

Irmos: Of old, the fiery furnace, moist with dew, showed forth the image of a supernatural wonder; for the fire consumed not the youths, revealing the seedless, divine nativity of Christ from the Virgin. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

The all-true word of the priest prefigured thy birthgiving, O Virgin; for thou didst truly give birth to the Word of God, and thy womb, through which God passed, He did not rend apart. Wherefore, rejoicing as is meet, with one accord we hymn thee, the Theotokos, as is due, and exalt thee, the pure one, for all ages.

With divine fire burn up the uncultivated thorns which have grown up in my soul, O all-pure one, and by thy supplications raise me up to the virtues, that I may bear fruit for Christ; for the ever-living Flower, having sprung forth from thee, hath adorned all creation. Wherefore, we honor thee, the pure Theotokos, for all ages.

Glory...: Quickly and painlessly grant me healing amid evils, O Theotokos; for, having fallen into afflictions and perils, wretch that I am, I invoke thy quickness to help, lamenting. Wherefore, O all-pure one, haste thou to rescue me and save me from every torment, that, blessing thee, I may hymn thy birthgiving.

Now & ever...: Of old, the rod of Aaron that budded forth prefigured thee, O Virgin; for, budding forth, thou alone gavest birth without man, having now received the Rain of heaven in thy womb. Wherefore, in gladness we hymn thee, the Theotokos, as is due, and exalt thee supremely for all ages.

ODE IX

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown forth as heaven, the throne of the cherubim, and the light-bearing bridal chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

All-glorious is the mystery of the Virgin! For Him Whom the vast spaces above the heavens could not contain did she contain in her womb. Wherefore, assembling, we call her blessed, and in gladness we magnify her with faith.

Seeing thee alone as higher than the heavens, the radiance of God, the throne of the cherubim and the bridal chamber, the holy couch, O undefiled one, we mortals, praising Christ our God, magnify Him to Whom thou gavest birth through thy pure loins.

Glory...: Round about me are many afflictions; and evil misfortunes, sickness and grievous sins, now assailing me, have cast me into the pit. Wherefore, in the bitterness of my soul, I pray: O all-holy Theotokos, find deliverance for me!

Now & ever...: Through the entreaties of the pure divine Maiden, O Christ, bring peace to the world, casting the power of the enemy down beneath the feet of the faithful and, establishing unutterable tranquility thereby, preserve it forever.

Then, "It is truly meet...", and the rest as usual. Dismissal.

SUNDAY MORNING — NOCTURNS

The priest saith: "Blessed is our God...", and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I hymn Thee, the one three-Sunned Essence", the composition of Metrophanes of Smyrna, in Tone I—

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Refrain: O all-holy Trinity, our God, glory be to Thee!

Never silent, the seraphim glorify the one Cause in three Hypostases—unoriginate, eternal, all-creating, unapproachable — Whom every tongue faithfully honoreth with hymns.

That Thou mightest reveal to men Thy single, thrice-effulgent divinity to men, creating man of old Thou didst form him according to Thine image, bestowing upon him mind, word and spirit, in that Thou lovest mankind.

Glory...: Showing forth from on high one dominion in three divine hypostases, O Father,

Thou didst say to Thy Son, Who is equal to Thee in activity, and to the Spirit: Come ye and, descending, let us confuse their tongues.

Now & ever...: The Father is the unbegotten Mind Who in times past was spoken of by the all-wise ones in images; the Word is equally without beginning and consubstantial; and the Holy Spirit is He Who wrought the incarnation of the Word within the Virgin.

ODE III

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Of old thou didst clearly manifest Thyself unto Abraham in three Hypostases, one in the essence of divinity; and in images thou didst reveal the utter truth of theology. Thee do we hymn with faith, the three-Sunned God Who alone hath dominion.

O Father, the immutable Son, Who as God was begotten of Thee, without corruption, shone forth, Light from Light; and the divine Spirit proceeded as Light. We faithfully worship and glorify the effulgence of the three Hypostases of the one Godhead.

Glory...: The unity of the Trinity is supernaturally, ineffably and in manner past understanding glorified by the noetic beings, who unceasingly utter praise with thrice-holy voices; and with them the Lord in three Hypostases is also hymned by us with one accord.

Now & ever...: From thee, He Who transcendeth time issued forth within time without seed: the Invisible One made Himself like unto us, teaching us the single Essence and Dominion of the Father, the Son and the Spirit, O Theotokos; wherefore, we glorify thee.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

Let us all worship the Father and the Son, and the upright Spirit Who is equal to them. Glory to the uncreated Trinity, the all-divine Power, Whom the ranks of the incorporeal beings glorify! This day let us who are born on earth praise Him faithfully with fear.

Glory..., Now & ever...: Theotokion—

To the path of repentance guide us who ever stray into the trackless wastes of evil and anger the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

ODE IV

Irmos: Gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, Habbakuk prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Shine upon me the splendors of Thy deifying effulgence, O three-Sunned Godhead, that the beauty of Thy divine radiance, which passeth understanding, and the sweet and light-giving communion thereof, may be perceived by the eyes of my heart.

Of old, Thou didst establish the heavens and all their power by Thine all-accomplishing Word and the consubstantial Spirit of Thy mouth, O Lord, with Whom Thou hast dominion over all things in the thrice-effulgent sole dominion of the Godhead.

Glory...: In that Thou hast created me according to Thine image and likeness, O divine and all-accomplishing Trinity, Thou unconfused Unity, give me understanding and enlighten me, that I may do Thy holy will, which is good and perfect in strength.

Now & ever...: Thou gavest birth, O all-pure one, to the all-divine Son, One of the Trinity, Who became incarnate of thee for our sake, illumining mortals with the never-waning light and radiance of the three-Sunned Godhead.

ODE V

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

O Trinity Who hast sole dominion, Who wast well pleased that the pristine array of the angels be made resplendent by the unapproachable rays of Thy beauty, with Thine effulgence enlighten those who hymn Thee in Orthodox manner.

Now nature which, in Thy goodness Thou didst bring into existence, hymneth Thee, the only three-Sunned Godhead, asking deliverance from transgressions and perils, from misfortunes and tribulations.

Glory...: With faith we glorify the Father, the Son and the Holy Spirit, the one Essence and Godhead, indivisibly separate, the one God of creation visible and invisible.

Now & ever...: All the sayings of the prophets described beforehand thine Offspring, Whom, ineffable and not easily described, we have come to know as our Initiator in the mystery of the one, three-Sunned Godhead, O all-pure one.

ODE VI

Irmos: The uttermost abyss hath engulfed us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Being equal in power and identical in will, O transcendent Trinity, Thou art a simple and indivisible Unity; wherefore, preserve us by Thy power. *Twice*

Glory...: By thy will, in that Thou art good, Thou didst form all the ages out of nothing, O unapproachable Trinity, and Thou didst likewise create man. Deliver me now from every evil circumstance.

Now & ever...: Thou wast the dwelling-place of the never-setting Sun Who omnipotently created the great luminaries and set them in their ranks, O all-pure Virgin Bride of God; deliver me now from the darkness of the passions.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

O ye mortals, with fear let us worship the Holy Trinity, the indivisible Essence, Who is distinct in three Persons without being separated, and abideth indivisibly in the essence of the Godhead; and let us glorify the all-good God as Creator and Master.

Glory..., Now & ever...: Theotokion—

Guide aright my wretched soul, O pure one, and have pity on it which, for the multitude of my transgressions, hath stumbled headlong into the pit of destruction, O most immaculate one; and at the dread hour of my death rescue it from the accusing demons and from every torment.

ODE VII

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

O Word of God, consubstantial Effulgence of the omnipotent God: As Thou hast promised, in that Thou art compassionate, with Thy Father and Spirit accomplish the deifying indwelling which is in Thee; and show me forth as repugnant to the demons and the passions. *Twice*

Glory...: That Thou mightest show us the depth of Thy compassion, O Master, Thou didst send Thy Son unto our lowliness, and didst restore it to its pristine splendor. And now bring me understanding through the divine Spirit.

Now & ever...: The King of all, Who is upborne upon the throne of the cherubim, made His abode within thy virginal womb, O all-pure one, to deliver all from corruption, in that He loveth mankind. Preserve us now by thy supplications.

ODE VIII

Irmos: Shining in the furnace more brightly than gold in a crucible in the beauty of their piety, the children of Israel said: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

With a deifying gesture, O Lord of all, Almighty One in three Hypostases, Thou didst stretch out the heavens like a skin; and Thou didst suspend the mass of the earth with Thine omnipotent hand. Wherefore, strengthen Thy servants with faith and Thy love, O Thou Who lovest mankind, that with longing we may glorify Thee forever. *Twice*

Glory...: O three-Sunned light of Persons, Who art one in essence, with divine light illumine those who hymn thee, that they may ever gaze upon Thy light-creating rays. Thereby am I filled with Thy sweet, light-giving and all-rich glory, and with faith exalt Thee supremely forever.

Now & ever...: Having assumed human nature without change, thy Son ascended into the heavens, O all-pure Theotokos, delivering man from the ancient corruption by the excellence of His goodness. To Him do we sing in thanksgiving: Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And we pray now that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

SUNDAY NOCTURNS

O all-holy and consubstantial Trinity, Thou Savior of creation, material and noetic, save Thy servants from the attack and oppression of the enemy, and continually preserve Thy flock unharmed. *Twice*

Glory...: That Thou mightest show forth the incalculable depths of Thy wonted goodness, Thou didst make us promises of salvation. O three-Sunned and omnipotent God Who hast sole dominion, vouchsafe that Thy servants may do them.

Now & ever...: Look down upon our entreaties, O Thou one God Who in truth art believed to be in three divine Hypostases, and grant consolation to Thy servants, through the supplications of the all-pure and all-hymned Mother of God.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Sovereignty and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship God: the unoriginate Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturns, and the dismissal.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone I, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, page 5). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone I—

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion [of death], O Mighty One; for the gate keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

Glory..., Now & ever...: Theotokion—

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone I: Spec. Mel.: "When the stone had been sealed..."—

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

OCTOECHOS — TONE I

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Savior, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

Glory..., Now & ever...: Theotokion—

O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone I—

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

SONGS OF ASCENT, IN TONE I,
THE VERSES BEING REPEATED—

Antiphon I

When I am sorrowful, hearken unto my pain, O Lord. Unto Thee do I cry.

Unceasing divine desire befitteth those in the wilderness, who are beyond this vainglorious world.

Glory...: Worship and glory are due the Holy Spirit, as also to the Father and the Son. Wherefore, let us hymn the single dominion of the Trinity.

Now & ever...: The foregoing is repeated.

Antiphon II

Thou hast brought me up to the mountains of Thy laws, O God. Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word, preserve and protect me, that the fire of sin may not consume me.

Glory...: By the Holy Spirit is every creature restored, returning to its primal state; for He is equal in power with the Father and the Son.

Now & ever...: The foregoing is repeated.

Antiphon III

My spirit was glad and my heart rejoiceth for those who said to me: Let us enter into the courts of the Lord.

There is great fear in the house of David, for there, when the thrones are set up, all the tribes and nations of the earth will be judged.

Glory...: It is meet and fitting to offer honor and worship, glory and power unto the Holy Spirit, as to the Father and the Son, for the Trinity is a unity in nature, but not in Persons.

Now & ever...: The foregoing is repeated.

Prokimenon, in Tone I—

Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

Stichos: The words of the Lord are pure words.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God..."

Glory...: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever...: Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal,* and great mercy.

Then, the Prayer: "Save, O God, Thy people...", followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons, in Tone I: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Stichos: Glory to Thy holy resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

Canon of the Cross & the Resurrection

Irmos: Christ is born...

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified!

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself. Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Savior, for He hath been glorified.

Theotokion: O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

Canon of the Theotokos

Irmos: Thy victorious right arm... (See above, first canon)

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"?

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou girdest me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of loving-kindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion: Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

Canon of the Cross & Resurrection

Irmos: To Christ God, Who before the ages...

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Theotokion: Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

Canon of the Theotokos

Irmos: O Thou Who alone hast known... (See above, first canon)

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

ODE IV

Canon of the Resurrection

Irmos: Gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, Habbakuk prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, [Who is come] for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion: O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Canon of the Cross & the Resurrection

Irmos: A Rod from the root of Jesse...

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Theotokion: O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

Canon of the Theotokos

Irmos: Gazing with the eyes of foresight... (See above, first canon)

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

O most hymned Theotokos, thou Holy of holies, expectation of the nations and salvation of the faithful: From thee hath the Deliverer, Lord and Bestower of life shone forth, Whom do thou entreat, that thy servants be saved.

ODE V

Canon of the Resurrection

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Savior, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion: Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Canon of the Cross & Resurrection

Irmos: As God of peace...

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Theotokion: O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Canon of the Theotokos

Irmos: O Christ Who hast enlightened the ends of the world... (See above, first canon)

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

The hymns and laudation of the most wise, which are offered unto the Virgin Mother of God, are glorious; for she became the temple of all-divine glory, and we glorify her as is meet.

ODE VI

Canon of the Resurrection

Irmos: The uttermost abyss hath engulfed us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at nought by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion: The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Canon of the Cross & Resurrection

Irmos: The sea monster spewed forth...

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Theotokion: Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and becameth incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage is awesome and ineffable.

Canon of the Theotokos

Irmos: The uttermost abyss hath engulfed us... (See above, first canon)

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

Kontakion, in Tone I: Spec. Mel.: "When Thou shalt come..."—

As God Thou didst arise from the tomb in glory, and with Thyself didst raise up the world; human nature hymneth Thee as God, and death hath vanished. Adam danceth, O Master, and Eve, delivered from bonds, now rejoiceth, crying aloud: Thou art He, O Christ, Who granteth resurrection unto all!

Ikos: Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

ODE VII

Canon of the Resurrection

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

Theotokion: Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Canon of the Cross & Resurrection

Irmos: The children raised together in piety...

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judæa lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Lo! the radiant angel cried out to the myrrh-bearing women: "Come and see the signs of the resurrection of Christ—the winding-sheet and the tomb—and cry aloud: O God of our fathers, blessed art Thou!"

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful, perceive thee... (See above, first canon)

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: Shining in the furnace more brightly than gold in a crucible in the beauty of their piety, the children of Israel said: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages.

Theotokion: Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Cross & Resurrection

Irmos: The dew-bearing furnace...

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

Triadicon: Theologizing the glory [of God] in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

Canon of the Theotokos

Irmos: Shining in the furnace... (See above, first canon)

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."

ODE IX

Canon of the Resurrection

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And we pray now that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Savior, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion: Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Canon of the Cross & Resurrection

Irmos: A strange and most glorious mystery...

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Triadicon: O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases—the Father, the Son and the Spirit.

Canon of the Theotokos

Irmos: The bush which burnt with fire... (See above, first canon)

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Thy wonders are past understanding! For thou, O most pure Virgin who alone outshinest the sun, hast enabled all to understand the newest of wonders, thine incomprehensible birthgiving. Wherefore, we all magnify thee.

After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone I—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

We hymn Thy saving Passion, O Christ, and glorify Thy resurrection.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

O Lord Who endured the Cross, abolished death and rose from the dead: Bring peace to our life, as Thou alone art almighty.

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Christ Who by the resurrection madest hades captive and raised men from the dead, count us worthy to hymn and glorify Thee with a pure heart.

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Glorifying Thy divine condescension, we hymn Thee, O Christ. Thou wast born of the Virgin and yet wast not separated from the Father; Thou didst willingly suffer as a man and didst endure the Cross and rise from the tomb, issuing forth therefrom as from a bridal chamber, that Thou mightest save the world. O Lord, glory to be Thee!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

When Thou wast nailed to the Tree of the Cross, the might of the enemy was slain, creation trembled with the fear of Thee, and hades was made captive by Thy might. Thou didst raise the dead from the graves, and didst open paradise to the thief. O Christ our God, glory be to Thee!

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

When the honorable women, lamenting, arrived with haste at Thy grave and found the tomb open; and, learning of the new and all-glorious wonder from the angel, they announced to the apostles that the Lord had risen, granting the world great mercy.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

We bow down before the divine wounds of Thy sufferings, O Christ God, and to the sacrifice of the Master, which was revealed by God in Sion in the fullness of time; for the Sun of righteousness hath illumined those who sleep in darkness, guiding them to never-waning splendor. Glory be to Thee, O Lord!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Give ear, O tumultuous Jewish race! Where are they who went to Pilate? Let the soldiers who kept watch say where the seals of the tomb are! Where hath the Buried One been laid? Where was He sold Who hath not been sold? How was the treasure stolen? Why slander ye the resurrection of the Savior, O most iniquitous Jews? He hath arisen Who is free among the dead, and granteth the world great mercy!

Glory...: The matins Gospel sticheron.
Now & ever...: Theotokion, in Tone II—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Great Doxology, and resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy. *And the dismissal.*

On the Beatitudes, these troparia, in Tone I—

Through food did the enemy lead Adam forth from paradise; but by the Cross hath Christ led back to it the thief who cried: Remember me when Thou comest in Thy kingdom!

With Adam and the thief I worship Thy sufferings and glorify Thy resurrection; and I cry out with a splendid voice: Remember me, O Lord, when Thou comest in Thy kingdom!

O Sinless One, of Thine own will Thou wast crucified and placed in the tomb; yet Thou didst arise as God, raising up with Thyself Adam who crieth out: Remember me when Thou comest in Thy kingdom!

Raising up the temple of Thy body by Thy resurrection on the third day, O Christ God, Thou didst raise up Adam and his descendants, who cry: Remember us when Thou comest in Thy kingdom!

Very early, the myrrh-bearing women arrived, weeping, at Thy tomb, O Christ God; and they found an angel sitting there, clad in white garments, who said: What seek ye? Christ is risen! Lament no longer!

When Thine apostles went to the mountain whither Thou hadst commanded them to go, and saw Thee, O Savior, they worshipped Thee; and Thou didst send them unto the nations, to teach and baptize them.

Glory...: Let us worship the Father, let us glorify the Son, and together let us hymn the all-holy Spirit, crying out and saying: O most holy Trinity, save us all!

Now & ever...: Theotokion: Thy people bring Thy Mother before Thee to make supplication, O Christ. Through her entreaties grant us Thy compassions, O Good One, that we may glorify Thee Who hast shone forth upon us from the tomb.

Prokimenon, in Tone I—

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Alleluia, in Tone I—

Stichos: The God that giveth avengement unto me hath subdued peoples under me.

Stichos: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

On "Lord, I have cried...", 3 stichera of repentance, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

In Thy goodness, O Lord, Thou didst bring all things about by Thy Word and Spirit, and didst also create me a reason-endowed living thing, that I might glorify Thine omnipotent name. But, more than any, I ever act dishonorably by my shameful deeds; yet have pity on me, I pray.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

I recognize thy divine nobility and the incorrupt homeland, O wretched soul, and I ever strive to attain them by goodly deeds. Let nought that is corrupt captivate me. Thou art my higher part, while the body is earth and corrupteth. Let not what is baser overcome that which is higher.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Go thou to the All-good One, O most accursed soul; approach Him with fervent tears; before thy condemnation confess all things thou hast done; and render thy Creator merciful to thee, O wretched one. Beg forgiveness, lest the Lord shut the door to thee.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal hosts, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O incorporeal angels, who stand before the throne of God and are illumined by the splendors thereof, O ye secondary luminaries who shine forth eternally with outpourings of light: Entreat Christ, that He grant our souls peace and great mercy.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O immortal angels who are most rich, who receive truly indestructible life from the primal Life: Ye have become holy seers of eternal glory and wisdom, are filled with light, and are excellently shown to be beacons sharing therein.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O archangels, angels, pricipalities, thrones, dominions, six-winged seraphim and divine and many-eyed cherubim, ye organs of wisdom, powers and most divine authorities: Pray ye unto Christ, that He grant our souls peace and great mercy.

Glory..., Now & ever...: Theotokion—

O immaculate Mary who surpassest every mind, most honorable chariot: By thy most powerful intercession guide to the broad expanse of repentance me who am beset and hemmed in by many sins; for as the Mother of the Mighty One thou art able to accomplish all things.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone I—

Great is the abyss of my many transgressions, O Savior, and I sink grievously because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, and have mercy upon me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of converting, O God, that I may cry out to Thee: Save me, O good Benefactor, and have mercy upon me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Through the supplications of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, in that Thou alone art compassionate.

Glory..., Now & ever...: Theotokion—

Joy of the ranks of heaven and mighty intercessor for men on earth art thou, O pure Virgin. Save us who flee unto thee, for on thee, after God, have we set our hope, O Theotokos.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

The priest saith: Blessed is our God....
And we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., and the rest as usual.

ODE I

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it broke asunder the adversary, having fashioned anew the path of the deep for the Israelites.

Ineffably didst thou conceive God, O all-pure Mistress, and supernaturally didst thou give birth to Him Who hath set mortals free from their transgressions. Wherefore, I entreat thee: Deliver me from my manifold transgressions!

Though I am engulfed by tribulations and the abyss of countless sins and sorrows, yet through thy mighty guidance and supplication, O most immaculate one, do thou direct me to the divine stillness of repentance.

Glory...: From the manifold misfortunes of my whole life do thou deliver me, O intercessor, that I may raise my voice in thanksgiving to thee: O pure Theotokos, rescue me from the torment which is to come!

Now & ever...: Still thou the assaults of evil circumstances and perils, O most immaculate Mother of our Deliverer, Creator and God, granting me the grace of salvation and purification.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, having mercifully formed Thyself therein, Thou girdest me about with power from on high, that I may cry to Thee, O Holy One: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Delightful is the sight of thy pure face to the angels, salvific is it to men, but terrible is it to the spirits of wickedness! And, honoring and venerating it with faith, O Theotokos, we illumine our souls!

With virginal blood from thee, the Creator and Lord wrapped Himself in flesh. O most immaculate one, entreat Him, that, in His ineffable mercy, He take pity on me who am become corrupt through mine unseemly deeds.

Glory...: Having acquired thee as a preserver of our life and an unassailable rampart, may I also find thee after mine end to be a protection and an invincible helper, leading me to God and granting me glory and life everlasting, O all-immaculate one.

Now & ever...: Seedless was thy conception, and incorrupt thy birthgiving, O pure one; for God was manifestly born, setting aright the fall of human nature. Wherefore, we hymn thee, who art the true Theotokos.

ODE IV

Irmos: Perceiving thee with prophetic eyes as the mountain overshadowed by the grace of God, Habbakuk proclaimed that the Holy One of Israel would come forth from thee, unto our salvation and restoration.

An unrestrainable urge for evil doth seize me through the activity of the enemy and mine own wicked habits. Help me, O Mistress, that the most pernicious one not fall upon me utterly, depriving me of repentance through death.

All the time of my life have I squandered in the prodigality of wickedness; and now the servants thereof will lead my lowly soul into cruel woundings. Help me, O Virgin Theotokos!

Glory...: O most immaculate one, hearken to my cry of pain, which I bring forth in groans from the depths of my soul; and grant me release from the debts which, wretch that I am, I have incurred through my mindless thoughts and character.

Now & ever...: O Mistress of the world, O Theotokos, help me! The all-wicked enemy seeketh evilly to devour me through my grievous imaginings and thoughts, which separate me from God. Wherefore, forsake me not, neither disdain me.

ODE V

Irmos: O Christ Who enlightened the ends of the world by the effulgence of Thine advent and hast illumined it with Thy Cross: with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

Behold, I have acquired ready assistance toward salvation! Wherefore, I fall down before thee and cry out with tears: O Theotokos, deliver me from the darts of the alien and from the hard testing which is to come!

Thou art my strength, thou art my boast and joy! Thou art my preserver, my help, refuge and mine invincible intercessor, O all-holy Virgin Theotokos. Wherefore, save thou thy servant!

Glory...: With the sprinkling of thy divine supplication, O all-pure Theotokos, cleanse my wretched soul which hath been defiled by the

passions, granting it the splendid vesture of thy salvation.

Now & ever...: Thou art the steady guidance of my life, delivering it from the threefold billows of many evil circumstances even at the time of my departure. I beseech thee: Stand thou forth, saving me, O Mother of Christ God!

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

O all-pure Theotokos who knewest not wedlock, extend thy hand unto me and rescue me from the abyss of the evils which, all-wretched as I am, I have brought upon my passion-plagued soul through mindlessness.

Arise thou, O pure one, to aid thy servant who, placing my hope in thee and God, flee to thine invincible aid, that the enemy be not able to seize and destroy me.

Glory...: O Theotokos, I beseech thee, the healer of the sick, raising of the fallen and cleansing of the sinful, and with tears I fall down and cry out to thee: As thou art mighty, save me who am perishing!

Now & ever...: Have mercy upon my lowly soul, O pure one, go thou before it and rescue it, snatching it from the talons of the evil one; for he seeketh to send it into the abyss because of the evils which my great slothfulness hath wrought.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...:

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

O pure one, we have all acquired thee as our supplicant before the Lord, and we hasten to thy holy church, asking help of thee, O Ever-virgin. Wherefore, deliver us who bless thee from the malice of the demons, from torment and dread condemnation.

ODE VII

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as the supremely Exalted One saved the three children, so hath the praised and all-glorious God of our fathers wholly restored the world in thy womb.

Thou wast a divine tabernacle for the Master, having conceived Him in thy womb and given birth to Him in the flesh, O only immaculate one. Wherefore, deliver us from sufferings, pain, tribulations and debts, for thou hast might and great power.

O pure Mistress, put an end to the unbearable pain of mine all-wretched soul, giving me true joy and freeing me from the raging billows of my manifold transgressions. For thou art my refuge and deliverance.

Glory...: On thee have I set all my hope of salvation; for I have acquired thee as an invincible tower and foundation, a token of steadfastness, and through thee do I hope to receive the kingdom, O Mistress.

Now & ever...: Thou wast the dawning of the Sun of glory, O pure Mistress; for through thee hath He, appearing, freed all from darkness and ignorance, and from fœtid transgressions. Wherefore, I cry to thee: Free me from the outer darkness!

ODE VIII

Irmos: The children of Israel shone in the furnace with the beauty of piety, more brightly than gold in the crucible, saying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

The turmoil of the passions cruelly afflicteth my soul, O Theotokos. As thou gavest birth to the Author and Bestower of peace and tranquillity, O pure one, fill me with serene joy and gladness, preserving me in peace.

Thou hast been revealed to us as the mediatress of salvation who gavest birth to the Savior and Master of all, O Theotokos. Wherefore, I entreat thee: Vouchsafe salvation to my lowly soul, that with faith I may sing hymns to thee for all ages.

Glory...: Having ineffably conceived the God and Creator of all, save me from corruption and from every temptation, and grant that I may ever cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Now & ever...: O Virgin, thou gavest birth to the God and Creator of all. Him do thou beseech, that He grant cleansing from transgressions and deliverance from tribulations, perils, from everlasting fire and condemnation, to those who unceasingly glorify thy glory.

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy birthgiving; and now we pray that thou wilt extinguish the furnace of perils which rageth against us, that we may unceasingly magnify thee, O Theotokos.

SUNDAY COMPLINE

O most immaculate Mother of God, open unto me the depths of thy mercy, and deliver me from the mouth of the noetic wolf, who seeketh to devour and ruin me. Have mercy, I pray thee, and turn not away from me, thy shameful servant.

Be thou the intercessor for my whole life and my steadfast aid, O most pure one, and deliver me from manifold perils and griefs, and from the blasphemy of mine enemies. Yea, deliver me from everlasting fire.

Glory...: Thou alone art the visitation of the sick. Thou alone art the setting aright of the fallen. Thou alone art our guide and entry unto God. Thou alone art the mediatress of everlasting good things. Have mercy upon me, who alone have sinned more than all others!

Now & ever...: Accept thou my tearful supplication, and grant me remission of the offenses and many evils which I have committed, O Theotokos, most hymned Mistress; for I perish utterly in my boundless despair.

Then, "It is truly meet...", and the rest as usual. Dismissal.

ON MONDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone I—

I, the prodigal, am conceived in iniquities, and I dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me among the hired workers of the eleventh hour, and save me.

Glory..., Now & ever...: Theotokion—

O all-pure Theotokos, who art blessed in the heavens and glorified on earth: Rejoice, O Bride unwedded!

After the second chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

Haste Thou to open unto me Thy fatherly arms, though I have wasted my life in prodigality. Disdain not now mine impoverished heart, O Savior, Who hast before Thine eyes the inexhaustible riches of Thy compassions. For unto Thee, O Lord, do I cry out in compunction: O Father, I have sinned against heaven and before Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Thy tribunal is awesome, Thy judgment righteous, and my deeds are evil. Yet do Thou, O Merciful One, go before me and save me. Free me from torment, O Master, and deliver me from the lot of those on Thy left hand; yea, vouchsafe that I may stand at Thy right hand, O Judge most just.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power they received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

Glory..., Now & ever...: Theotokion—

Set aright my wretched soul, O pure one, and have pity on it which, through the multitude of my transgressions hath fallen headlong into the pit of destruction, O most immaculate one; and at the dread hour of death rescue me from the interrogating demons and from all torment.

After the third chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "Thy Tomb, O Savior..."—

Having mindlessly withdrawn from Thee, O most Compassionate One, I have wasted my life in prodigality, ever laboring for the irrational passions; but at the supplications of the angels, O loving Father, accept me as Thou didst the prodigal son, and save me.

Glory..., Now & ever...: Theotokion—

O most pure Maiden who alone art higher than the immaterial armies and surpassest the ranks of heaven, thou receivest fitting praise from them; but with the angels beseech thy Son, that I who alone am condemned may be delivered from the tyranny of the passions.

ODE I

Canon of repentance, the acrostic whereof is "Wash away the defilement of my transgressions, O Word", the composition of Joseph, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

According to the magnitude of Thy mercy, O Christ, do away with the multitude of my sins, I pray Thee, and grant me the thought of converting, that I may glorify Thy goodness, which is past understanding.

In the loving-kindness of Thy compassions Thou didst appear on earth as an incarnate man; wherefore, accept me who have sinned more than any other man, O Word of God, and who now fall down before Thy compassions in repentance.

Martyricon: Emulating the death of Christ Who of His own will suffered death, O most lauded and right glorious ones, ye endured multifarious sufferings and death; wherefore, ye have received immortal life, O martyrs.

Martyricon: All-gloriously bearing the fire of divine love within you, O martyrs, ye did not fear the fire, but by the ardent excess of pain ye utterly consumed all the tinder of polytheism.

Theotokion: With us the ranks of the incorporeal beings hymn thee, O most hymned Virgin; for unto the Infinite One, Who became incarnate in thy womb, thou gavest birth, remaining a virgin as thou wast before giving birth, O Bride of God.

Another canon, of the incorporeal hosts, the acrostic whereof is "The first hymn to the angels", the composition of Theophanes, in Tone I—

Irmos: Same as that of the foregoing canon.

Standing in splendor before the throne of the Master, Who is equally eternal with the Father, and is His Angel of great Counsel, O most holy angels, pray for me who hymn you, that He may inspire my words. *Twice*

Considering of old, the divine Mind created the ranks of the angels, who receive the reflection of the light of the Godhead and the radiance of the three-Sunned Effulgence, as far as they were able.

Theotokion: He Who as God adorned the ranks of the hosts on high made His abode within thy womb, which knew not wedlock and is more exalted than the seraphim, O Theotokos; and He became immutable flesh.

ODE III

Canon of Repentance

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Arise and step forth, O my soul, and cry out to thy Creator, Who knoweth all thy hidden things; and show forth fruits of repentance, that the compassionate Lord may have mercy on thee and deliver thee from everlasting fire.

O only Good One, purify, cleanse and save me, for like the publican I cry out to thee with fear: I am drawn along by a multitude of sins, am crushed beneath the weight of my transgressions, and am filled with immeasurable shame!

Martyricon: Filled with wisdom and true understanding, the martyrs showed the wisdom of the pagans to be foolishness: they destroyed the evil of their philosophies, and suffering mightily, as is meet have received crowns of victory, rejoicing.

Martyricon: Confessing the Trinity of Persons, the Unity in essence, O athletes, ye destroyed the falsehood of polytheism with divine Faith, and were shown to be luminaries, enlightening the hearts of all with rays of grace.

Theotokion: O pure and holy Bride of God, in holiness thou gavest birth to the Son and Word, Who with the Father is equally without beginning, Who resteth in the saints, and in the Holy Spirit sanctifieth those who piously call Him holy.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Directly approaching the deifying Light, and filled therewith in multifarious ways, the seraphim were manifestly the first to be enlightened by the primal radiances, and became like secondary luminaries, deified by the Godhead. *Twice*

Earnestly desiring to hymn the radiance of the angels who thereby impart help from God, O ye faithful, in purity of mind and with all-pure mouths let us beg to receive their effulgence.

Theotokion: Counted worthy to behold the transcendent Mind as is meet, Gabriel brought thee a cry of joy, O most immaculate Virgin, manifestly declaring to thee the conception of the Word, and proclaiming thy birthgiving.

ODE IV

Canon of Repentance

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Unto what can I liken thee, O my wretched soul, who committest wickedness and failest to do good? Turn thou, and cry out to Him Who of His own will beggared Himself for thy sake: O Thou Who knowest the hearts of men, have pity and save me!

O Savior Who hast appointed repentance for those who turn away, bestow it upon me, O Good One, granting me compunction and sighs before the end of my life, as Thou didst to the harlot of old who clasped Thy feet, O Master.

Martyricon: Brimming with the waters of the Spirit, the martyrs were shown by God to be rivers of living water; by the Spirit they dried up the torrents of turbid deception, and have given drink to the minds of the faithful.

Martyricon: The divine martyrs struggled greatly, for they endured fire and the sword, and the infliction of all manner of evils. By their supplications, O Word of God, deliver from great and everlasting torment those who hymn Thee with faith.

Theotokion: The compassionate Son, Who transcendeth times and seasons, Who in the beginning was begotten of the unbegotten Father, and Who became incarnate of thee, O Virgin, was born within time, desiring to abolish the temporal warfare of mortals.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

As the first adornments [of the universe] the thrones, and cherubim and seraphim shone forth directly with divine rays; and ordering themselves now in their deifying sacred ranks, they chant: Glory to Thy power, O Lord! *Twice*

With unceasing threefold hymns to the Trinity the sacred seraphim praise the threefold Unity of the Godhead, revealing the all-pure mystery of theology, and teaching the Orthodox Faith.

Theotokion: He Who is understood to transcend all creation in His life-giving creative power, truly working miracles on earth by virginal splendors, made His abode within thy pure womb, O all-pure one.

ODE V

Canon of Repentance

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

I have fallen into the corruption of the passions, and fear Thy just judgment, O righteous Lord; wherefore, I pray to Thee: Strengthen me to do good works which may justify me.

Thou knowest the hidden and secret things of my heart, O my God, Creator and Lord; wherefore, condemn me not at the hour of judgment, when Thou shalt come to judge all men.

Martyricon: In tasting of fire, the saints showed forth the burning of their divine love; wherefore, bedewed, the God-bearers rejoiced in the expectation of things to come.

Martyricon: Fortified by the hope of good things, the martyrs most patiently endured dismemberment, and with the cords of their mighty endurance they strangled the greatly crafty one.

Theotokion: The mouths of orators are unable to convey the ineffable wonder of thy birthgiving, O Bride of God; for thou gavest birth to the Ineffable One, and in thine arms didst hold Him Who upholdest all things in His hand.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Set afire by divine love, the dominions, principalities and powers, the secondary ranks, hymn the one Essence and Power of the Godhead with unceasing voices. *Twice*

The angelic ranks, the angels and principalities, and the countless armies [of heaven] are guided by the Spirit: they are taught to worship with splendor the illumining Essence in three Hypostases.

Theotokion: Thou wast adorned more greatly than the majesty of the angels; for, having given birth to the Creator and Lord of the angels, O all-pure Mother of God, of thine own blood thou ineffably gavest birth to Him incarnate.

ODE VI

Canon of Repentance

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

As a physician, O Christ, heal the sufferings of my heart, and cleanse me of every defilement with streams of compunction, O my Jesus, that I may hymn and magnify Thy compassion.

Turn me back, who am gone astray among the ways of destruction and fall into the pit of offenses, O Christ, and lead me to the straight paths of Thine honorable justifications, that I may glorify Thee.

Martyricon: As true jewels of great price strewn forth by the Stone, ye did not reject the Rock of life, nor did ye sacrifice to graven stones, as glorious martyrs crowned by the Lord.

Martyricon: Having tilled their souls with the plough of faith, by the divine Spirit the martyrs brought forth the grain of suffering a hundredfold, and have been vouchsafed blessed food.

Theotokion: Giving birth to the Fire of the fiery ministers, in a primal manner thou wast shown to excel them and all creation, O all-pure Virgin, divinely joyous one who art blessed among women.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

The ranks of the incorporeal beings, standing before the throne of Thy glory, O Lord Who lovest mankind, worship Thee with unceasing angelic voices, for thou art their strength, O Christ, and their hymn. *Twice*

Gazing upon Thy countenance, the inconceivable beauty and all-divine magnificence of Thy divine radiance, the angels are enlightened; for Thou art their light and joy.

Theotokion: The Word Who before was the incorporeal, Who accomplisheth all things by His will, and bringeth the armies of the incorporeal beings out of non-existence, became incarnate of thee, O all-pure one, in that He is Almighty.

ODE VII

Canon of Repentance

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

With virtue as his companion, Daniel tamed the lions of old. Emulate him, O my soul, and ever lifting thine eyes up to God, render impotent him who ever roareth like a lion, desiring to seize thee.

I have grievously defiled my soul with an excess of fornication. O Christ Who hast exalted virtue, accept me as the prodigal, and have pity on me who chant: All-hymned and all-glorious is the God of our fathers!

Martyricon: Right mightily strengthened by the law of Christ, the invincible martyrs rendered impotent the counsels of the iniquitous; and having lawfully reached the end of their life, they chanted: O all-hymned God of our fathers, blessed art Thou!

Martyricon: O divinely illumined martyrs of the Lord, set afire by the light of the Trinity, ye manifestly destroyed the darkness of torment and the gloom of deception, chanting: All-hymned and all-glorious is the God of our fathers!

Theotokion: In thee the laws of nature are restored, for, beyond the laws of the flesh, thou gavest birth, O most immaculate one, to Christ, the Bestower of the law, Who proclaimeth deliverance for all who chant: All-hymned and all-glorious is the God of our fathers!

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Thou art the Light without beginning, Who shone forth from the Father of light, O Master, and didst make the armies of the angels mirrors reflecting Thy never-waning radiance. All-hymned and all-glorious is the God of our fathers!

O Lord of all, Thou dost manifestly save the human race at the supplications of the angels, for Thou hast assigned them to all believers who in Orthodox manner hymn Thee, the all-hymned and all-glorious God of our fathers.

Tongue and mind are unable to recount Thy wonders and the majesty of Thy works, O Master; for Thou hast enlightened all the beauty of the heavenly hosts. All-hymned and all-glorious is the God of our fathers!

Theotokion: The Son, Who before was begotten of the Father without mother, became incarnate of thee, O pure one, for our sake becoming like us. Him do the regiments of the incorporeal beings now serve as the praised and all-glorious God of our fathers.

ODE VIII

Canon of Repentance

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

O Christ my compassionate Deliverer, from the gloom of sin which besetteth me and from all temptations deliver me who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

When Thou shalt come in glory to judge the world, O Christ, with Thine elect cause me to stand, who cry out and say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Martyricon: Ye have passed over to the land of Christ, O holy martyrs; for having struggled greatly on earth, ye have received the life of heaven, chanting: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Martyricon: Having put off the corrupt body, as victorious martyrs ye clothed yourselves for Christ in the vesture of immortality, and ye cry down from the heavens: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: From afar sacred voices proclaimed thee to be the Mother of God Who created all things, O all-pure one. Unto Him do we chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Emulating the armies of the angels, which are enlightened and fully illumined by the rays of the beauty of the threefold Sun, O ye faithful, let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

As the source of all good things, the divine power of the Godhead brought forth the divine hosts as secondary luminaries which receive the primal Light and cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

The primal Mind and Creator transessentially made celestial the angelic intelligences, who manifestly draw nigh unto Him and cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: Unto Him Who was begotten by the Father before time in manner past describing didst thou ineffably give birth for us, O most immaculate Virgin. Unto Him do we cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of Repentance

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Like the Canaanite woman I cry unto Thee: Have mercy on me, O Word! For I have a soul which is prey to the assaults of the demons, which mindlessly committeth iniquities and lacketh all godly fear of Thee, O Long-suffering One.

O Lord, set Thou the feet of my soul upon the rock of Thy precepts; tread down the serpent, who shamelessly desireth to trip me, and deliver me from his malice, in that Thou art good and greatly merciful.

Martyricon: Having first withstood the roiling waters of temptations and the storm of grievous wounds, O martyrs, ye manifestly attained unto the harbor of the heavenly kingdom, finding delight in divine tranquillity.

Martyricon: Ye were vouchsafed to become radiant martyrs for the never-setting Light, and have made your abode in the Church of the firstborn; and ye rejoice with the angelic choirs, and with them entreat the Bestower of life in our behalf.

Theotokion: Thou bearest Him Who sustaineth all things, and givest suck unto Him Who giveth food unto all. Great and awesome beyond understanding is the mystery of thee, O Virgin Theotokos, who art of worshipful holiness. Wherefore, we bless thee with faith.

OCTOECHOS — TONE I

Canon of the Angels

Irmos: Same as that of the foregoing canon.

O Savior, Thou didst create the incorporeal intelligences to share in Thine ineffable glory. By them do Thou preserve now Thy people, who flee unto Thee with faith and love, that we may magnify Thee directly, O Master.

Send Thou an angel of peace to preserve Thy flock, O Almighty; for Thou art the Cause of peace and love, Who preservest the divinely wise Faith, and destroyest all heresies by Thy power.

All the delight of which we sing, the radiance of heavenly delight, do Thou plant in Thy Churches, O Master; and grant us the state wherein with piety we may unceasingly magnify Thee, the Savior.

Theotokion: The ranks of angels now unceasingly hymn thy birthgiving, O all-pure one, for they stand in rank, gazing upon and sharing in His gladness; and they unceasingly magnify thee, the Theotokos.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone I—

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but step forth beforetime, crying out to the Judge: Cleanse me, O God, and save me!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Overlook me not who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant unto me the reward of the eleventh hour, and great mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Come, O ye people, and with hymns and spiritual songs let us all honor the passion-bearers of Christ, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever...: Theotokion—

O Theotokos, Mistress of the World, who art holier than all the holy powers and more honorable than all creatures! In that thou art good, O thou who gavest birth to the Savior, by thy supplications save us from myriad transgressions and misfortunes.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

By Thy loving-kindness, O Christ God, grant me a well-spring of compunction to cleanse me of all the defilement of countless evils, and cause me to share in Thy kingdom, O Benefactor.

We bring the ranks of Thine angels before Thee to make entreaty, O Christ. Have pity on us through them, in that Thou art all-good, overlooking all our transgressions, whether committed in knowledge or in ignorance.

Martyricon: With the outpourings of your blood ye manifestly drowned the noetic pharaoh, O saints; and ye now pour forth torrents of miracles which dry up the abyss of infirmities. Wherefore, ye are called blessed.

Glory...: Let all of us, the faithful, worship the Father, glorify the Son, and hymn the most Holy Spirit, crying out and saying: O most holy Trinity, save us all!

Now & ever...: O all-immaculate one, who gavest birth to the timeless Light, with light guide my soul which hath ever been darkened by the assaults of the demons, and by thy mediations free it from the fire which is to come.

On "Lord, I have cried...", 3 stichera of repentance, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

My whole life have I, a wretch, shamefully squandered with harlots, O Lord, but like the prodigal do I cry out with compunction: O heavenly Father, I have sinned! Cleanse Thou and save me, and reject me not who have drawn far away from Thee, and am now reduced to beggary because of my fruitless deeds.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O Christ Who art rich, in impoverishing Thyself Thou hast enriched men with immortality and radiance. Wherefore, with the virtues enrich me who have been impoverished by the pleasures of life, and number me with the pauper Lazarus, rescuing me from the torment of the rich man and Gehenna, which lie before me.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I have sorely enriched myself with evil, I have loved food, have preferred the good things of this life, and am condemned to Gehenna, O Lord. My starving mind have I disdained, as [the rich man did] Lazarus. Have pity on me, who have been cast away from the doors of Thy divine works, O Lord.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Forerunner, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O wondrous Prophet, Baptist and Forerunner of Christ, by thy supplications cause thou my heart, which hath been desiccated by unseemly deeds, to pour forth rivers of ever-flowing tears, I beseech thee, that, saved, I who am greatly ailing may magnify Him Who hath glorified thee.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O blessed prophet who baptized Christ, the Abyss Who taketh away the transgressions of the world, in thee is all my hope, and on thee do I set mine expectation of life. Him do thou entreat, I pray thee, O John, that He cleanse my heart and save me.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O divine Forerunner, wise preacher of grace, who proclaimed repentance beforehand to all nations, be thou well-pleased that my most accursed and blind soul may abide in repentance and may ever do the will of the Lord, that I may glorify thee with faith and love.

Glory..., Now & ever...: Theotokion—

O Virgin, entreat the Lamb Who taketh away the sins of the whole world, and Whom the all-great Forerunner proclaimed unto all; and with him pray that I, who am unworthy, may escape the lot of the goats on the day of judgment, and may be reckoned among the sheep on His right hand.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of repentance, in Tone I—

Great is the abyss of my many transgressions, O Savior, and I am grievously engulfed because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, and have mercy upon me!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of converting, O God, that I may cry out to Thee: Save me, O good Benefactor, and have mercy upon me!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: The confession ye made before the tribunal reviled the power of the demons, and freed men from deception, O saints. Wherefore, when ye were beheaded ye cried out: O Lord, may the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Thou Who lovest mankind.

Glory..., Now & ever...: Theotokion—

O most hymned Virgin, with the eyes of prophecy Moses beheld in thee a mystery: the bush which burned without being consumed; for the fire of the Godhead did not consume thy womb, O pure one. Wherefore, we entreat thee as the Mother of our God: Ask peace and great mercy for the world.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

MONDAY NIGHT AT COMPLINE

ODE I

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified.

Rejoice, O all-pure sanctuary, O Virgin, adornment of the angels and receptacle of the Spirit, O immaculate Bride of the unoriginate Father and Mother of God the Word!

Thou art a Queen, in that thou art the daughter of the King, O Mistress Theotokos, having produced and given birth to God the King in the flesh; and thou reignest with Him.

Glory...: David the psalmist hymneth thy nativity, and Isaiah singeth surpassingly of thine all-pure womb, O most pure Mary. And the Christian people glorify thy birthgiving.

Now & ever...: The Church proclaimeth thy birthgiving with Orthodox doctrines and divine matter, O Virgin Bride of God, for it doth venerate the images of the incarnation of thy Son.

ODE III

Irmos: The Stone which the builders rejected hath become the Head of the corner. Christ is the Rock, whereon He founded the Church which He redeemed from among the nations.

As thou hast the glory of virginity, thou hast been invested with the grace of the Holy Spirit, O all-pure Mary, who hast been shown to be the Theotokos. O new and hidden mystery! For how remainest thou a virgin, having given birth to God in the flesh?

Who can recount what Thou hast done, O Lord? For Thou hast shown Thyself to be the Son of one who should have been cursed to give birth to children amid grief. Yea, the fallen nature of women rejoiceth in Thee our God, because of the Theotokos.

Glory...: Through thee, O all-pure Mary, who alone art the Theotokos, is the world freed from the tempest of transgressions. Wherefore, having thee as a haven of salvation, we, the faithful, praise thy mighty works with hymnody.

Now & ever...: The prophets of old hymned thy virginity, saying that thou wouldst give birth within time to the Timeless One, to the Word Who is beyond words, Christ our God, One of the Trinity. Him doth the Church honor with images, O pure Mary.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst exclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

In many ways the mirror of the divine prophets, sevenfold in radiance, hymneth thy prefigurations; and we, receiving the signs of thy departure in deed, believe thee to be the true Theotokos, beholding thee in matter.

Honoring thee as the true Mother of God as is meet, O pure Virgin, we offer our own cry to thee, who wast proclaimed in the law and the prophets: Rejoice, O joyous one! The Lord is with thee!

Glory...: Behold! the Theotokos, the divine mountain, which Habbakuk saw manifestly overshadowed with the virtues, hath shone forth in the world. And through her we who of old fell away through disobedience have straightway drawn nigh again to God.

Now & ever...: Blessed is the tongue which hath been vouchsafed to honor thy birthgiving with Orthodox faith and doctrine and works, O all-pure and pure one, truly showing forth all the images of the incarnation of thy Son.

ODE V

Irmos: Rising early out of the night, we hymn Thee, O Christ God, Who beggared Thyself and endured the Cross and death in the flesh for our sake.

In secret and hidden manner Moses revealed thee as the bush which burned without being consumed, O Mistress Theotokos; for thy material womb was not consumed by the Godhead.

Hymning thee as the Mother of the Word of God, O pure Theotokos, we offer a flourishing gift of words to thee, in whom we believe and rejoice.

Glory...: Turn not away from the praise of our defiled lips, O all-pure Theotokos; for there is no one on earth who dareth to hymn thee as is meet.

Now & ever...: He Who was born of the Virgin is One Being in two natures: as invisible God and as a Man Who for our sake assumed the likeness of men.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry aloud: O Good One, free Thou my life from corruption, and save me, O Savior of the world, who cry: Glory be to Thee!

The seven-branched candlestand of the prophets perceived thee to be the noetic lampstand, O Virgin, manifestly showing forth the activity of the Spirit Who shineth forth within thee.

O Virgin, thou wast truly shown to be the tree of Life which hath slain the deceiving serpent with thy fruit, having given birth to Christ God, our Life.

Glory...: Beauteous laudation should not be offered thee from defiled lips, O pure Mother of our God; rather, behold thou the desire of my soul, and accept it.

Now & ever...: The iniquitous rage in tumult of bitter unbelief when they but see the assemblies of the Orthodox venerating thine image, O Virgin.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...—

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

Pilot thou my wretched life, O pure one, and take pity on my soul, which hath stumbled into the abyss of perdition through many transgressions, O most immaculate one; and at the hour of my death free me from the accusing demons and from the terrible sentence.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three hymned and blessed Thee as with a single mouth, saying: Blessed is the God of our fathers!

Thou hast been shown to be all-adorned with the virtues, with glory and the honor of virginity, O Bride of God; for thy comeliness is truly most beautiful in magnificence, and the Lord Who loveth thee hath brought Thee, His divine Mother, to Himself.

Thou hast manifestly become a staff of uprightness, a most precious staff of royalty; wherefore, thou didst bring forth as fruit the Word of God, which the miracle of Aaron's rod manifestly prefigured of old.

Glory...: Having defiled my body, mind and soul with manifold carnal passions, O pure one, how can I hymn the beauty of thy virtues? I am at a loss and am afraid. Yet be thou thyself my helper through thy supplications.

Now & ever...: I honor the union of Thine incarnation, O Christ, and I reverently venerate the image thereof, for, though Thou art the preëternal God, yet didst Thou become an immutable man, being perfect in both natures.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe do ye hymn as Creator and Lord, O ye priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

Let the divine sanctity of God be hymned, whereby the world hath been delivered from corruption! Let all who have fallen then rise up, for Mary hath given birth to Christ, our salvation!

We hymn thee, O all-pure Mother of God. Who will not glorify thee, who art truly good, the hope of our souls? Wherefore, O all-holy one, accept thou our cries.

Glory...: Adorn yourselves today with hymns, O ye faithful! Ye angels and men, give glory together; for the devil and despair are fallen! Mary hath for us given birth to our hope of salvation!

Now & ever...: O ye who are blind, describe not the Godhead, tell no falsehood! For He is simply invisible and unseeable. Yet, depicting the image of the flesh, I venerate it, and with faith I glorify the Virgin who gave birth to the Lord.

ODE IX

Irmos: We all magnify as the pure Mother of our God the Light-bearing cloud whereon the unoriginate Master of all sat when He descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

OCTOECHOS — TONE I

Rejoice, O Mary, thou great wonder of all creation! Rejoice, O daughter of David and Mother of the Lord! Rejoice, subject of Gabriel's hymnody! Rejoice, O pure one, thou refuge, confirmation and help of all sinners on earth!

The wondrous Joachim and the godly Anna, beholding on earth Mary, the Mother of the Creator, to whom they gave birth as a daughter, hymn her through the divine Spirit and chant songs of thanksgiving. By her supplications save us all, in that Thou art God.

Glory...: O all-holy Virgin Mother of God Most High, thy birthgiving on earth hath been shown to be the salvation of sinners and the lowly; for in thee have we been saved who have faith. Yet save me also, now and for all the living ages.

Now & ever...: I know the Word to be incarnate, yet immutable. Wherefore, I hymn Thee with faith, Who art in two natures but one hypostasis. And proclaiming Thee to be truly God and man, I end my hymnody.

Then, "It is truly meet...", and a prostration. Trisagion, and the rest, as usual. Dismissal.

ON TUESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of repentance, in Tone I—

I, the prodigal, am conceived in iniquities, and I dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me among the hired workers of the eleventh hour, and save me.

Glory..., Now & ever...: Theotokion—

Having been begotten in heaven without mother, on earth Thou wast born without father in manner past understanding and recounting. Him do thou beseech, O Theotokos, that our souls may be saved.

After the second chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

Haste Thou to open unto me Thy fatherly embrace, though I have wasted my life in prodigality. Disdain not now mine impoverished heart, O Savior Who hast before Thine eyes the inexhaustible riches of Thy compassions. For unto Thee, O Lord, do I cry out in compunction: O Father, I have sinned against heaven and before Thee!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Seeing the wealth of the virtues of Job, the enemy of the righteous plotted to ruin and rob him thereof; but though he broke the tower of his body, he could not steal the treasure of his spirit, for he found the soul of the blameless one to be fortified. Yet hath he stripped me naked and exiled me. Wherefore, going before me before the end, O Savior, deliver me from the deceiver, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye came eagerly to Christ, taking up the precious Cross; and having finished the race ye received victory from heaven. Glory to Him Who strengthened you! Glory to Him Who crowned you! Glory to Him Who through you worketh healings for all!

Glory..., Now & ever...: Theotokion—

Thou didst anticipate the despair of the Ninevites, setting aside the punishment decreed for them, O Lord, and Thy mercy overcame Thy wrath. Have pity now upon Thy people and flock; cast down our enemies with Thy mighty hand, and through the supplications of the Theotokos grant us Thy mercy.

After the third chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

In my thoughts I have fallen among thieves and been robbed in mind. I have wounded my soul with sins, and lie bruised, O greatly merciful Jesus. Yet through the supplications of the Forerunner pour forth Thy mercy, and heal the grievous wounds of my soul.

Glory...:

O John who of old baptized the Cleansing of the whole world in the streams of the Jordan,

raise me up who have been brought low by many transgressions, and wash away all my defilement, as a right acceptable mediator ever entreating Him Who loveth mankind.

Now & ever...: Theotokion—

O unwedded and pure Virgin Theotokos, only intercession and protection of the faithful, from misfortunes, tribulations and grievous circumstances deliver all who place their trust in thee, O Virgin, and by thy divine supplications save thou our souls.

ODE I

Canon of repentance, the acrostic whereof is "Accept the supplication of my words, O Christ," the composition of Joseph, in Tone I—

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Enslaved by the passions of sin, I fall down before Thee, O Lord, that Thou mightest show me to be free of them, for I ardently glorify Thy goodness.

Wretch that I am, I have been wounded by the spear of sin and am done to death. And the enemy, seeing me lying there, is glad. O Thou Who dost raise up the dead, give me life and save me.

Martyricon: The choirs of the passion-bearers rendered glory, with their members glorifying Christ Who bore our flesh and brought an end to corruption by His sufferings.

Martyricon: The glorious martyrs, the towers and ramparts of piety, remained unshaken by the assaults of the enemy. By their supplications, O God, have pity on us all.

Theotokion: Like a fiery throne thou bearest the Creator, O Virgin, and like an animate bridal-chamber and beauteous palace thou containest the King Who became like us, though without change or confusion.

Another canon, of the great & holy prophet John the Forerunner, the acrostic whereof is "Thou hearkenest to the voice of those who cry out to thee, O blessed one", in Tone I—

Irmos: Same as the foregoing.

Thou wast the voice of the Word, O blessed one; wherefore, accept the cries we make unto thee, O Forerunner, freeing us from evils by thy mediation.

Shining forth like the dawn, like the sun, thou enlightenest the ends of the earth and dost cast the evil spirits into darkness; wherefore, dispel the gloom from our souls.

O Forerunner, unto mortals thou didst preach that our Life is come; wherefore, slay thou the passions which do me to death, O blessed one, and show me forth as one who shareth in the effulgence of God.

Theotokion: O all pure Mistress, who within time gavest birth to the only timeless Son incarnate, heal mine all-accursed soul of the passions which ever afflict me.

ODE III

Canon of Repentance

Irmos: The same stone which the builders rejected, is become the head-stone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from among the nations.

Behold my weakness, O greatly merciful Christ Who clothed Thyself therein! Behold the exceeding ugliness of my soul! Hearken to my voice, O Savior, and transform its lack of beauty into comeliness.

O Jesus Who saved the prodigal, save me who alone have transgressed Thy laws of salvation, though I have mindlessly committed every sin, and estrange myself from Thee by thoughts which make me alien to Thee, O Good One.

Martyricon: The ranks of the incorporeal ones truly marveled at your courage, O saints: how, suffering all-gloriously before the tribunal, and falling in body, ye cast down all the incorporeal foes with power divine.

Martyricon: Still stained with the blood of your wounds, still soaked with drops of your blood, O passion-bearers, crowned as victors ye stood, rejoicing, before the Lord, the immortal King.

Theotokion: Thou gavest birth unto Him Whom the Father begat before time began. And without having known man thou didst feed the Nourisher [of all]. Behold an all-wondrous miracle, a new mystery, O thou who art full of the grace of God! For this cause the soul of each of the faithful doth glorify thee.

Canon of the Forerunner

Irmos: Same as the foregoing.

O Forerunner who sprang forth in sacred manner from a barren and childless woman, thou wast shown to be fruitful in divine deeds;

wherefore, my heart, which is in all ways unfruitful, do thou render fruitful in good works, that I may ever faithfully glorify thee.

With the bread of heaven, O blessed one, fortify my heart which is paralyzed by wicked thoughts; and grant that I may earnestly do the will of God the most compassionate, that I may ever glorify thee with faith.

Thou didst preach the Lamb Who taketh away the sins of the world, O blessed prophet. Ease thou the heavy burden of my sins, I pray, granting me compunction, which washeth away the defilements of the passions.

Theotokion: The Word Who issued forth bearing flesh of thee, O Theotokos, clothed Himself wholly in Adam. Him do thou entreat, O Theotokos, that He deliver us from all temptations and from everlasting fire.

Ode IV

Canon of Repentance

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

The riches Thou gavest me have I squandered, O Christ, wickedly committing unseemly deeds; and, myself naked, I clothed myself in works of ungodliness. Wherefore, I cry to Thee: Taking pity on me in Thy divine goodness, clothe me again in my primal vesture.

I have been brought low by mindlessness, have fallen grievously, and lie on the ground, incurably sick. Raise me up, O Christ, Thou restoration of the fallen, and establish my heart on the rock of saving repentance.

Martyricon: Emulating Christ Who was lifted up upon the Cross, and accepting wounds, the passion-bearers rejoiced together, and with the showers of their blood caused the showers of polytheism to cease, pouring forth streams of healing.

Martyricon: Navigating with the hope of salvation as your rudder, O divine athletes, dryshod ye traversed the violence of tortures and waves of bitterness, and ye hastened to the harbor on high, full of all gladness.

Theotokion: Beholding thee, the angelic armies were amazed at how He Whose visage is invisible through thee took on visible form like unto ours, O Virgin Theotokos. Him do thou beseech, that He vouchsafe salvation unto all who glorify thee with faith.

Canon of the Forerunner

Irmos: Same as the foregoing.

Having woven a garment of salvation for thyself in the nakedness of thy body, O thou who didst baptize the Lord, with the vesture of righteousness and gladness do thou clothe me, who am stripped bare of all good works, I pray.

Let fall a drop of salvation upon me who am withering away through the burning of the passions, O Forerunner, who submerged in the streams of the Jordan Jesus the Bestower of life, the Torrent of sweetness, that I may glorify thee as is meet.

It is neither an angel nor a mediator who hath saved us, but the Lord Himself, Who came to earth, and for Whom thou didst make the ways straight, O blessed one. Him do thou now entreat, that He show me the path which leadeth to the kingdom.

Theotokion: Thou hast been shown to be a sanctified temple of God, Who dwelt within thee in manner past understanding, O Virgin. Him do thou beseech, that He cleanse us of the defilements of sin, that we may be shown to be temples and habitations of the divine Spirit.

Ode V

Canon of Repentance

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

Replete am I with many and grievous falls into sin, O compassionate and long-suffering Master. Have pity on me who have condemned myself, and turn not Thy face away from me.

Thou didst justify the publican who sighed, O Christ. And I, emulating him, beat my breast and cry out to Thee: Cleanse me, O Thou Who alone art compassionate and full of loving-kindness!

Martyricon: Thy saints, O Lord, have been shown to be steadfast luminaries who dispel the deep night of deception and enlighten the whole world with wondrous radiance.

Martyricon: Cherishing Thee, the Rock of life, like an all-precious stone, the martyrs, whirled about amid tortures, brought down the whole edifice of deception.

Theotokion: O most immaculate one, thou gavest birth to One of the all-holy Trinity in two wills but bearing a single hypostasis. Him do thou earnestly beseech, that we all may be saved.

Canon of the Forerunner

Irmos: Same as the foregoing.

Thou madest thine abode in the desert like Elijah of old, O Forerunner of Christ; wherefore, with divine care make steadfast my heart, which hath been laid waste by transgressions, O most blessed one.

As thou wast an immovable tower and rampart of the faithful, O great forerunner of Christ, show forth my thoughts to be unshaken by the wiles of the deceiver.

With thy voice thou didst announce to the dead the glad tidings of the Light, Who from Light shone forth on the earth, O blessed one, and we who were in darkness were enlightened. Wherefore, enlighten me who am sorely benighted.

Theotokion: O Virgin, David proclaimeth thee to be the pure Queen and Virgin; wherefore, I implore thee: Make me an heir to the kingdom of heaven, that I may call thee blessed.

ODE VI

Canon of Repentance

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

The bones of mine accursed soul have been broken, and I have been crushed beneath the weight of many pleasures. But help me, O Christ, Thou only help of all.

I have fallen into the deep of evils and the tempest of the passions, but I cry to Thee, O almighty Christ: Lead me up with Thy mighty hand, and save me!

Martyricon: With tens of thousands of the elect the multitude of the holy passion-bearers trampled the myriads of the noetic foe underfoot, and united themselves to the myriads of the noetic intelligences.

Martyricon: Having caused the depths of ungodliness to dry up, O athletes, ye have inherited a torrent of delight; wherefore, dry up the effluvium of my sin.

Theotokion: O Mary, revealed tabernacle of sanctification, sanctify my wretched soul which alone hath been defiled by pleasures, and cause me to share in glory divine.

Canon of the Forerunner

Irmos: Same as the foregoing.

O Baptist who preached repentance on the earth, show me the paths of repentance which lead to the light, and deliver me out of the chasm of falsehood.

O thou who immersed the Abyss of mercy in the streams of the river, dry up the abyss of my passions, giving me a well-spring of tears, O Forerunner and Herald of Christ.

O Forerunner of the Lord, save me from sickness of spirit, the passions of the flesh, the perils of life, and all temptations and tribulations.

Theotokion: I earnestly entreat thee, the Mother of God who art good among women: Disdain me not, O pure one, but have pity and keep me untouched by any harm.

ODE VII

Canon of Repentance

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Job mastered patience, and as a tower of courage remained unshaken by all the attacks of the wicked one. Him do thou emulate, O my soul, and in nowise be disheartened amid evils.

I have been overcome by the pleasures of the body, and though a rational being, have become irrational. O Word of God Who saved the harlot by Thy word, save me, the wretched one, that I may sing, blessing Thy goodness.

Martyricon: Delivered by the blood of Him Who suffered in the flesh for our sake, O wise martyrs, it was your good will ardently to shed your blood for Him. Wherefore, ye reign unceasingly with Him.

Martyricon: By the upbuilding of your sacred sufferings, O wise ones, ye showed yourselves to be a palace wherein Christ, the only King and Lord, joyfully rested, Who led you all into the mansions of heaven.

Theotokion: O most hymned one, Christ desired thee alone out of all generations, as one pure and honorable, to be His habitation; and shining forth from thee like the sun, He hath enlightened all the earth.

Canon of the Forerunner

Irmos: Same as the foregoing.

As thou wast the preëminent and glorious mediator between the old and the new [covenants], O Baptist, intercede for me, entreating Jesus, the Renewer of all things, that He restore me who have wholly grown old through sins

O Baptist and Forerunner of Christ, thou didst appear on earth laying down the law of repentance. By thy supplications do thou strengthen all to keep this law, that we may be delivered from the countless evils we ever commit.

Pursuing all mastery, O wise one, thou didst tread the narrow path, being wholly illumined by the breadth of splendid divine visions. And beseeching Christ, grant that we also may delight therein.

Triadicon: O ye faithful, let us straightway glorify the Trinity, the one Essence—the unoriginate Father, the Son and the Spirit—the one reigning Being, the one Dominion, the one Cause, the Life which createth life for us.

Theotokion: Bring thou entreaty unto God, O all-pure one, that He overlook our transgressions and boundless sins and free us from everlasting fire which tormenteth.

Ode VIII

Canon of Repentance

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

By his wicked counsel the lying serpent hath stripped me bare of all the virtues. O my Savior Who hath stripped away his evil, array me now in the robe of the virtues.

O righteous Judge Who shalt come to judge the human race at the dread hour, send me not condemned into the fire of Gehenna, but have pity and save me.

Martyricon: Neither tribulation, nor misfortune, nor the sword, nor fire were in anywise able to separate you from the love of Christ, O most lauded athletes of the Lord, because of the loving-kindness of Him Who loved you.

Martyricon: Wrestling in the flesh against the bodiless foe, ye cast him down, O valiant athletes; and ye now join chorus with the incorporeal beings, curing the passions of our souls and bodies.

Theotokion: The Husbandman of all, finding thee to be like a flower in the vales of life, made His abode within thee, O Theotokos; and He now perfumeth us with the sweet scents of the virtues and purity.

Canon of the Forerunner

Irmos: Same as the foregoing.

I alone have sinned more than others born on earth; I alone have been a breaker of Thy laws, O Lord. Wherefore, for the sake of the Forerunner have pity and save me.

An angel in manner of life wast thou shown to be, O John the Baptist, who preached the Angel of great Counsel to the ends of the earth; wherefore, with hymns we glorify thee for all ages.

Thou wast unjustly beheaded, O blessed one who immersed the head of Christ in the waters. By thy supplications strengthen all of us, that we may truly crush the pernicious head of the deceiver underfoot.

Theotokion: Deliver me from unseemly sins, fiery retribution, tormenting darkness, the gnashing of teeth, and the worm, O Virgin, thou only intercessor for the human race.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

Ode IX

Canon of Repentance

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Now is the time for repentance and works of purity! This is the day for us to do the works of light! Flee the darkness of the passions, and cast off the sleep of evil despondency, O my soul, that thou mayest share in light divine.

I sigh like the publican, and I shed tears like the harlot; like the thief I cry out to Thee: Remember me, O Compassionate One; and like the prodigal son I exclaim: I have sinned! And I fall down before Thee as did the Canaanite woman. O merciful Christ, disdain me not!

Martyricon: Having patiently surrendered bodies over to wounds and a violent death, ye have truly been shown to be physicians who heal the passions of men's body and the broken state of their souls, O all-praised athletes of the Lord; wherefore, ye are ever called blessed.

Martyricon: The patience of the all-wise passion-bearers of Christ hath shone forth far more brightly than the radiance of the sun; wherefore, by grace it hath manifestly felled the prince of darkness, destroyed the might of ungodliness, and illumined the hearts of the faithful.

Theotokion: With the enlightening splendors of the Word Who shone forth from thy holy womb and hath illumined the ends of the earth, O Virgin Theotokos, enlighten my soul, which hath been darkened by the blackness of pleasures and the languidness of the passions, that I may hymn thee with faith.

Canon of the Forerunner

Irmos: Same as the foregoing.

Behold, the beacon shining forth upon those in the darkness of life! Behold, the melodiously singing swallow, the harbinger of spring for all, the great Forerunner of Christ, the mediator between the old and the new! By his supplications may we ever be preserved.

I, who have a multitude of sins, now send thee, the friend of the Bridegroom, unto Him as an advocate, and I cry out to thee, O thou who didst baptize Him: Grant that my debts may be repaid, O all-blessed one, and light thou the lamp of my soul, which through my carelessness hath utterly gone out.

With the incorporeal angels, with the honored apostles, with the sacred passion-bearers, and with the prophets, O Forerunner, ever entreat the all-good God, that we who are ever enriched by thee, our good intercessor, may receive everlasting good things.

O beauteous swallow, precious nightingale, all-good dove, turtledove who lovest the wilderness, offspring of the desert, who didst baptize the Lord: Show forth my soul, which hath become barren through unfruitfulness, to bear good deeds as fruit.

Theotokion: Like the throne of the cherubim thou holdest Him Who upholdeth all things, and thou feedest Him Who feedeth us. Him do thou unceasingly entreat, O divinely joyous and pure one, that thy flock may ever be delivered from earthquake, calamity, exile and every need.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone I—

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but go forth beforetime, crying out to the Judge: Cleanse me, O God, and save me!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Overlook me not, who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant me the reward of the eleventh hour, and great mercy.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The warriors of the great King opposed the edicts of the tyrants, bravely paid no heed to tortures, and, having trampled all deception underfoot, have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Glory..., Now & ever...: Theotokion—

I have surpassed the harlot and the prodigal; I have done worse things than the thief, and have exceeded the publican and the Ninevites in transgressions. What shall I do? How shall I, the accursed one, avoid torment? O pure one, I fall down before thee, crying: Have pity on me in thy mercy, as thy Son once saved them.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

O God, turn me around, who every day commit sin and break Thy commandments, and rescue me from torment, that I may glorify Thine ineffable loving-kindness, O Thou Who lovest mankind.

Thou wast shown to be the torch of God, O Forerunner, going before the never-waning Light, Who ineffably shone forth upon us from the cloud of light. Wherefore, ever entreat Him, that He have pity and save our souls.

Martyricon: Having endured subtle tortures, O most lauded martyrs, ye were vouchsafed the good things of heaven above; wherefore, ye are ever called blessed by all men.

Glory...: We all know the one Godhead in three Persons—the Father, the Son and the Spirit of life—to be indivisible, remaining always and forever unoriginate and unconfused.

Now & ever...: O pure one, in giving birth to God in the flesh thou wast preserved ever-virgin even after giving birth, as thou wast before birthgiving. Him do thou entreat, that He deliver us from the passions of the soul, we pray.

On "Lord, I have cried...", 3 stichera of the Cross, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Nailed to the Cross as a man, O Christ God, Thou didst deify human nature and slay the serpent, the author of evil. Becoming accursed in that Thou art compassionate, Thou didst free us from the curse which hath its origin in the tree. And Thou didst come that Thou mightest give blessing and great mercy unto all.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Though Thou art exalted far above all honor, O Master, Thou didst deign to be dishonored, enduring a violent death upon the Tree, that when Thou didst die in the flesh, O Almighty, through it the human race might embrace immortality and receive again its primal life.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O most precious Cross, purification of all the faithful, sanctify all who bow down before thee and glorify Christ, Who stretched out His all-pure hands upon thee in His ineffable loving-kindness, and Who hath gathered together all the ends of the earth.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone I: Spec. Mel.: "Joy of the ranks of heaven..."—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Standing before the Cross of thy Son and God, and perceiving His long-suffering, the pure Mother said, weeping: "Woe is me, O my Child most sweet! What things are these that Thou sufferest unjustly, that Thou mightest save mankind, O Word of God?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Standing by the Cross, O Bride who knewest not wedlock, and undergoing spasms of pain, thou didst cry out: "Show me not to be childless, who gave birth to Thee, O my Child! Leave me not alone, O Only-begotten One Who with the Father art equally eternal!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"When I gave Thee birth, I felt no pain. How now do I experience pangs when Thou art unjustly crucified, O Word?", the pure one cried out, weeping. "Woe is me! I cannot bear to see Thee uplifted upon the Cross, O Thou Who lovest mankind!"

Glory..., Now & ever...: Stavrotheotokion—

Of old, when thou didst behold thy Son and Master stretching forth His hands upon the Cross, His side pierced by the spear, O pure Mother, thou didst cry out, lamenting: "Woe is me! How is it that Thou sufferest, ridding men of their suffering, O Thou Who lovest mankind?"

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone I—

The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior's side.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O how good was your barter, O saints! For ye traded your blood and inherited heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was goodly! For, having forsaken corruptible things, ye received those things which were incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: Joy of the ranks of heaven..."—

As she beheld the Lamb uplifted upon the Cross, the immaculate Virgin cried out, weeping: "O my sweet Child, what is this new and all-glorious sight? How art Thou, Who holdest all things in the palm of Thy hand, nailed in the flesh to the Tree?"

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

TUESDAY NIGHT AT COMPLINE

Ode I

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it broke asunder the adversary, having fashioned anew the path of the deep for the Israelites.

He Who is incomprehensible to the armies of heaven received flesh of thy flesh, O most immaculate Maiden, and hath restored her who became corrupt through the first sin of disobedience.

O ye faithful, with hymns let us bless her who gave birth to the Word of God in manner past recounting; for she, the all-immaculate one, hath been shown to be the adornment of mortals and hath become the intercessor for all who sin.

Glory...: Thou hast been shown to be more spacious than the heavens, for thou didst contain the Creator of all things, O Ever-virgin Mother. Wherefore, I cry to thee: Deliver me from all deadly straits, O divinely joyous one.

Now & ever...: O pure one, grant help to us who are tempest-tossed by the turmoil of tribulations; cast down the wicked uprisings of our enemies; and grant salvation to all who glorify thee with piety.

Ode III

Irmos: O Thou Who alone knowest the weakness of human nature, having mercifully formed Thyself therein, Thou girdest me about with power from on high, that I may cry to Thee, O Holy One: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

He Who is full emptieth Himself for our sake, and He Who is unoriginate receiveth a beginning through thee, O all-immaculate Virgin; the Invisible One is seen, and He Who sustaineth all things is fed with milk, intending thus to restore men.

Heal thou our broken state, O Virgin who knewest not wedlock, who gavest birth to the Lord and Healer Who through grace hath shown us the entry to life. Him do thou unceasingly beseech, that He have pity and save thy servants.

Glory...: O most immaculate one, who alone hast deified human nature in manner transcending nature, pray thou to Him Who was born of thee, that He grant us forgiveness of offenses and everlasting joy, O most hymned and all-holy Virgin.

Now & ever...: Having wasted my life in slothfulness, I fall down before thee, O all-pure one: by thy constant supplications to God move thou my mind and with the radiance of repentance enlighten me who am wholly darkened, that I may glorify thee with faith and love.

Ode IV

Irmos: Perceiving thee with prophetic eyes as the mountain overshadowed by the grace of God, Habbakuk proclaimed that the Holy One of Israel would come forth from thee, unto our salvation and restoration.

We know thee as the divine palace of the Word, wherein He made His abode in the flesh and hath restored us who had been corrupted by the passions. Wherefore, O pure one, we honor thee as the Mother of God, and we glorify Him Who was born of thee.

The incarnate Word made His abode within thy womb, O Virgin. He hath dispelled the curse which before resided in human nature, and by His divine union He hath in godly manner deified it. Wherefore, we hymn thee.

Glory...: Mortality seized Adam because he tasted of the fruit of corruption, O most immaculate one; but now, by thy birthgiving, he hath been restored to life and dwelleth in the mansions of paradise. Wherefore, we hymn thee as is meet.

Now & ever...: Having given birth to Christ God, the Wellspring of immortality, thou hast caused the torrent of death to cease. Him do

thou therefore entreat, O thou who art full of the grace of God, that He heal the deadly passions of my soul and save me.

ODE V

Irmos: O Christ Who enlightened the ends of the world by the effulgence of Thine advent and hast illumined it with Thy Cross: with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

The never-setting Sun shone forth from thy womb, O all-immaculate one, and hath utterly destroyed the darkness; and He hath illumined the earth with divine understanding. Wherefore, we hymn thee with faith.

We cry out to thee with the voice of the angel: "Rejoice, O all-pure one!" For thou gavest birth to the Angel of great Counsel, Who with the Father is unoriginate, O Virgin, and Who assumed flesh that He might save man.

Glory...: Making His abode within thy womb, O pure one, the Lord delivered those who piously believe in Him from the dominion of the enemy; wherefore, we all hymn thee aloud, O all-pure one.

Now & ever...: Clothing Himself in me, the Master issued forth from thee, O most immaculate one, and hath deified human nature. Him do thou entreat, O Theotokos, that He strip me bare of every sin.

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Without seed thou didst conceive God in thy womb, and after thy strange birthgiving thou didst remain a virgin, O most immaculate one; wherefore, we who have been delivered from the curse by thee glorify thee with praises, O all-pure one.

Thou art the ladder which Jacob saw, the mountain overshadowed, the most radiant cloud of the divine Light, the door through which God alone hath passed. Blessed art Thou among women, O all-immaculate one!

Glory...: In manner transcending the laws of nature, O Virgin who knewest not wedlock, thou gavest birth to the hypostatic Word of God Who healeth our broken state. Him do thou earnestly beseech, that He save us all.

Now & ever...: Bearing my soul which is sick with transgressions, I cry to thee, O most holy, all-glorious and pure one: Heal and save me by thy mediation, that I may hymn and magnify thine aid.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...—

Sessional hymn, in Tone I—

Possessed of thine intercessions, delivered from evils by thy supplications, and everywhere preserved by the Cross of thy Son, O all-pure one, we all piously magnify thee as is meet.

ODE VII

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as the supremely Exalted One saved the three children, so hath the praised and all-glorious God of our fathers wholly restored the world in thy womb.

The shadows of the law and the former indistinct images of the divinely eloquent prophets manifestly proclaimed thy seedless birthgiving, O all-pure and most immaculate one. And we cry out, hymning the hymned and all-glorious God of our fathers.

O pure one full of the grace of God, thou gavest birth to the Sun of the East, Who hath illumined the fullness of all the faithful and caused the night of impiety to fade. Wherefore, we honor the hymned and all-glorious God of our fathers.

Glory...: Once, O most immaculate one, the bush which burned yet was not consumed prefigured thy womb, for the fire of the Godhead in nowise consumed thee. Wherefore, I entreat thee: Deliver me from the unquenchable fire, that I may unceasingly hymn thy mighty works, O pure one!

Now & ever...: O Mother of God, help of the faithful, cleansing of the sinful, giver of all good things: in thy compassion accept me, who fall down and approach thee with weeping, begging release from mine offenses.

ODE VIII

Irmos: The children of Israel shone in the furnace with the beauty of piety, more brightly than gold in the crucible, saying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

The images of the law and the formerly unclear images manifestly foretold that thou wouldst become the pure Mother of the Lord, O Virgin; and we, beholding now the fulfillment of these things, hymn thee together and glorify thee for all ages.

OCTOECHOS — TONE I

Thou hast indisputably been adorned with divine beauties among beauties, O most immaculate one, having given birth to the Word of God, Who illumineth with divine beauties the hearts of all who hymn Him with faith for all ages.

Glory...: With sacred voices the prophets said of old that thou wouldst become the most immaculate Mother of God the Master. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

Now & ever...: In that thou art beauteous and all-comely, O Virgin, thou gavest birth blamelessly to Christ Who is comely in beauties. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy birthgiving; and now we pray that thou wilt extinguish the furnace of perils which rageth against us, that we may unceasingly magnify thee, O Theotokos.

The nature of mortals, which before was condemned, O Virgin, hath received immortality through thy supernatural and divine birthgiving; and they have received their former beauty, praising thee together with joyous hymns.

Thou bearest Him Who beareth all things, and thou feedest with milk Him Who giveth food unto all. Great and awesome and past understanding is thy mystery, O Virgin Theotokos, thou ark of the honored priesthood! Wherefore, we all call thee blessed.

Glory...: O all-pure one, shine light now upon me who lie in the darkness of slothfulness, freeing me from the thoughts of the passions which blind me, O most immaculate one, and ever imparting profound peace to my soul, that I may glorify thee.

Now & ever...: I fear the implacable judgment seat and the impartial Judge, O most immaculate one; for the multitude of mine offenses is beyond number, in that I live in slothfulness, wholly consumed by the passions. Wherefore, moved to pity, have mercy on me, O Theotokos.

Then, "It is truly meet...", and a prostration. Trisagion through Our Father..., and the rest as usual. Dismissal.

ON WEDNESDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone I—

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither angel nor man, but Thou Thyself, O Lord, Who saved us. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed to it, O Life of all, didst open paradise to the thief who came to Thee with faith, and didst vouchsafe food unto him when he confessed Thee, saying: Remember me, O Lord! As Thou didst accept him, so do Thou also accept us who cry: We have all sinned! In Thy loving-kindness disdain us not!

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee, the Lamb, crucified on the Cross with two thieves, Thy side pierced by a spear, the Ewe-lamb exclaimed, crying out maternally, O long-suffering Word: "What is this strange and awesome mystery which is ineffably being wrought, O my Jesus? How is it that Thou coverest Thyself with a tomb, O infinite God. Forsake me not who gave Thee birth, O my Son most sweet!"

After the second chanting of the Psalter, these sessional hymns, in Tone I—

Save Thy people, O Lord, and bless Thine inheritance, granting victories over adversaries, and preserving Thy commonwealth by Thy Cross.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Once, the weapon of the Cross appeared to the pious Emperor Constantine as invincible victory over his enemies, because of his faith; for the adverse powers tremble before it. It was the salvation of the faithful and the boast of Paul.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our pangs, we pray Thee, O Thou Who lovest mankind.

Glory..., Now & ever...: Stavrotheotokion—

Possessed of thine intercession, delivered from evils by thy supplications, and everywhere preserved by the Cross of thy Son, O all-pure one, we all piously magnify thee as is meet.

After the third chanting of the Psalter, these sessional hymns, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

When the sun beheld Thee suspended in the flesh of Thine own will upon the tree of the Cross in the loving-kindness of Thy mercy, O Word, unable to bear the blasphemy it hid its rays. Enlighten my darkened soul with Thine unapproachable light, and save me, I pray.

O Compassionate One Who stretched out Thy hands upon the Cross, Thou didst gather together the nations which before were far from Thee, that they might glorify Thy great goodness. Look upon Thine inheritance, and by Thy precious Cross cast down those who wage war against it.

Glory..., Now & ever...: Stavrotheotokion—

Beholding the Lamb and Shepherd hanging, dead, upon the Tree, the unblemished Ewe-lamb exclaimed, weeping and crying out maternally: "O my Son, how can I bear Thy descent [into death] and Thy voluntary sufferings, O all-good God?"

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "I am saved by the Cross of the Master Who suffered", the composition of Joseph, in Tone I —

Irmos: Delivered from bitter bondage, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowning, they chanted a hymn to God, as to their Benefactor, Who worketh wonders with His upraised arm, for He hath been glorified.

Lifted up upon the Cross, O Christ, with Thyself Thou didst raise up fallen man and didst cast down all the power of the enemy, O Word. Wherefore, I hymn the sufferings of Thee Who suffered and hast delivered me from the passions.

Thou art the Lord of glory, O Thou Who hast crowned man with glory; and Thou wast crowned with thorns, that Thou mightest make fruitful our thorny nature, O Planter of divine deeds.

Martyricon: The all-holy assembly of the saints who suffered lawfully sanctified all creation with the outpouring of their blood and in God the Father abolished the abominable sacrifices offered to the demons.

Martyricon: O most holy martyrs, clouds of tortures did not obscure your patient struggles; wherefore, ye were shown to be brighter than the beams of the sun, O glorious ones, manifestly emitting rays of salvation.

Theotokion: O all-pure one, thou wast consumed by the sword of the sufferings of thy Son, for thou didst see pierced by the spear Him Who hath withdrawn the sword which barred the way in paradise, and which forbade divine entry even to the faithful.

Another canon, of the Theotokos, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Grant me streams of spiritual tears, O most immaculate one who gavest rise to the Well-spring of remission Who washeth away the defilement of sin and bringeth forth my life in humility.

In conceiving God, thou becamest more exalted than creation, O pure one; wherefore, I beseech thee: Raise me up out of the mire of the passions, and lead me up to the divine heights of dispassion.

On the day of judgment show thyself to be merciful unto me, I pray, O pure one, delivering me from the dreadful standing [on the left hand of Christ] and from grievous torment, for I flee beneath thy protection, O all-pure Mistress.

Raise me up who am beset by the darkness of sin and have fallen, O all-pure one, and grant me a shower of tears whereby I may wash away my vile deeds; for thee alone do we have as a helper, O Theotokos.

ODE III

Canon of the Cross

Irmos: Let no mortal boast in his wisdom or riches, but rather in his faith in the Lord, crying out to Christ God in Orthodox manner, and ever chanting: On the rock of Thy commandments establish me, O Master!

The iniquitous made holes in Thy hands and feet, O my Jesus, Who of old ineffably fashioned man by Thy hand, and Who by suffering Thy passion hast freed all from corruption, O Christ God.

"Let the moon and the sun stand still!" cried Joshua, prefiguring the dimming of the heavenly lights when the Master suffered in the flesh upon the Cross, whereby the evil princes of darkness have been put to shame.

Martyricon: The glorious martyrs earnestly endured wounds; and, wounded, they mightily wounded the serpent Belial. Wherefore, they ever heal the wounds of our souls at the behest of God.

Martyricon: Ye demolished the temples and fanes of the demons, O martyrs, and by your courage and pangs all-gloriously raised yourselves up through grace as temples in which the Father, the Son and the Holy Spirit dwelt.

Theotokion: Beholding at the time of the Passion Him Who is fair in beauty bereft of comeliness and beauty, thou didst bitterly cry out, O pure Virgin, exclaiming: "Woe is me! How is it that Thou sufferest, O my Son, desiring to deliver all from the passions?"

Canon of the Theotokos

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

O all-pure one, thou becamest a temple for Him Who reigneth over all. From the oppression of the soul-destroying thieves rescue me who have become a den for them, and show me to be the pure abode of the divine Spirit. *Twice*

Send me a shower of tears which drieth up the torrents of my wicked deeds, I pray, O thou who gavest birth to Christ our God, the tranquil deep of loving-kindness, O most hymned Virgin Theotokos.

O divinely joyous and all-pure Theotokos, be thou for us strength and an unshakable pillar, a shield and invincible sword, repelling the hordes of the noetic foe from us who honor thee with faith and love.

ODE IV

Canon of the Cross

Irmos: Habbakuk, of old, heard wondrous report of Thee, O Christ, and cried out in fear: God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and densely wooded, to save His anointed! Glory to Thy power, O Lord!

Stripes and wounds didst Thou endure, O Christ, healing the wounds of our hearts; and tasting bitter gall, Thou didst remove the bane of the sweet taste of corruption; and, nailed to the Tree, thou didst lift the ancient curse.

Uplifted upon the Cross, Thou didst bring nigh the nations who had rejected Thee, and didst reconcile us to the Father, O Long-suffering One; and as Mediator Thou didst set Thyself between us, and in the midst of the earth didst endure a violent death.

Martyricon: Overwhelmed by the sea of your blood, O divinely blessed ones, the noetic Pharaoh and all his armies drowned; wherefore, saved, ye came with joy to the promised land and became citizens of heaven.

Martyricon: Given life by the suffering of Christ, the blessed ones were able to withstand all manner of sufferings in their honored flesh; wherefore, they cause the sufferings of souls and bodies to cease for those who ever praise and call them blessed.

Theotokion: Beholding Thee unjustly sacrificed, O Christ, she who gave Thee birth cried out to Thee, lamenting: "O my Son, Thou righteous Judge, how hast Thou been unjustly condemned, desiring to justify those who of old were condemned and stumbled headlong into corruption?"

Canon of the Theotokos

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

O good one, disdain me not who am sorely diverted from the commandments of God by the lies of the demon; but have pity, I pray, and show me to be immune to his deception, O all-pure one, for I flee to thy mercy. *Twice*

O Christ God Who alone art merciful, through the supplications of her who gave Thee birth have mercy and take pity on those who set their hope on Thee, and guide them to the light of Thy commandments, and vouchsafe unto them life everlasting.

By thy tireless supplication, O all-pure one, rouse me who have fallen into the sleep of death, and who, weighted down by the chains of my transgressions, languish in the tomb of despair; and show me the way to repentance, I pray.

ODE V

Canon of the Cross

Irmos: Shine forth Thy never-waning light, O Christ, into the hearts of those who hymn Thee with faith, granting us the peace which passeth understanding. Wherefore, hastening from the night of ignorance to the day by Thy light, we glorify Thee, Who lovest mankind.

Beholding Thee, Who suspended the earth upon the waters, hanging naked on the Tree, O Savior, the sun stripped away its light; and when the stones felt Thee lifted up upon the rock [of Golgotha], they split asunder in fear; and the foundations [of the earth] quaked.

Uplifted upon the Tree, and run through with nails, Thou didst stain Thy fingers with blood, O Long-suffering One; and pierced by a spear in Thy side, Thou didst heal the wound of Adam, which he received when he listened to [Eve], his rib, and disobeyed the One Who created her.

Martyricon: The multitude of the martyrs was shown to be paradise, with Christ as the Tree of life in its midst. For enduring a violent death for Him with brave resolve, with divine power they slew the serpent, who through food had brought death upon the first of our race.

Martyricon: With drops of blood ye dried up the abyss of ungodliness, O athletes of Christ; and with divine outpourings of sacred miracles ye overwhelm the torrents of the passions of soul and body. Wherefore, ye are rightly called blessed.

Theotokion: Beholding Christ uplifted of His own will, the immaculate one marveled and cried out, weeping: "O my Son and God, though I escaped pain in giving birth unto Thee, I now suffer pangs as Thou art crucified unjustly by the iniquitous!"

Canon of the Theotokos

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

The torrents of my many transgressions have engulfed me and brought down the temple of my soul, O all-pure one; but as thou art the restoration of our first parents, O Theotokos, raise me up, thy servant. *Twice*

Extending thy hand, O Mistress, raise me up who am sinking in the mire of the passions, wretch that I am, and am foundering amid the storm of my many offenses; and guide me to the haven of repentance.

Grant me cleansing of the defilements of my soul, heal the pangs of my flesh, I pray, and by thy supplications lift the grievous despondency which besetteth me.

ODE VI

Canon of the Cross

Irmos: I am wholly held fast by boundless passions, and have fallen into the sea monster of evils; yet lead me up from corruption, O God, as thou didst Jonah of old, and grant me dispassion by faith, that I may sacrifice to Thee with a voice of praise and in the spirit of salvation.

When Moses raised up his arms, he provided an image of the Passion of Thee Who stretched out Thy hands on the Tree and destroyed the pernicious dominion of the evil one; wherefore, we hymn Thee, knowing Thee to be our Deliverer and Savior, O Thou Who lovest mankind.

Uplifted upon the Tree, Thou didst endure death and didst put to death him who brought death upon us; and having brought life again to the work of Thy hands, O Christ, pierced in the side with a spear Thou didst pour forth remission with both hands, O Thou Who art hymned as having two volitions.

Martyricon: Precious in the sight of the Lord hath your memory become, O saints, who have honored all by your honored sufferings, and have put to shame Belial, who employeth every wile and every form of torment to cast us all down.

Martyricon: With all your soul ye surrendered yourselves to multifarious tortures, O all-wise ones, and ye found all the helping aid of Him Who clothed Himself in all humanity. Wherefore, as your members were severed and ye felt the fire, ye rejoiced.

Theotokion: Beholding Thy crucifixion, the all-pure one cried out: "O my Son, what strange sight is this that I see? How is it that Thou, O Christ, Who healest the sufferings of the sick, dost endure new sufferings? How have Thine enemies rewarded Thee, O Benefactor, for the grace they have received?"

Canon of the Theotokos

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

O all-pure one, with the spear rend asunder the record of my transgressions, for the sake of Him Who was born of thy seedless womb, and vouchsafe that I may be entered in the book of the elect, for I flee to thy divine protection. *Twice*

Through the supplications of her who gave Thee birth cleanse Thy servants, O Christ, in that Thou art good, and send down forgiveness of offenses [upon them], for Thou art the Savior and Deliverer of all who set their hope on Thee.

O all-pure Virgin who gavest birth to the Bestower of life, by thy supplications bring life now to me who have been slain by the passions, and show me to be victorious over the evil foe; for thee alone do we have as a helper in the sight of God.

Ode VII

Canon of the Cross

Irmos: The youths, who once were manifestly shown forth as holy for their piety, passed through the unbearable flame of the furnace as though it were a bridal chamber; and, chanting with one accord, they sang: O God of our fathers, blessed art Thou!

Though Thou art Master, O my Jesus, a servant smote Thee, for Thou didst desire to free me who am held in thrall by the enemy; and, nailed to the Cross, Thou savest me who chant: O God of our fathers, blessed art Thou!

All creation trembled, O compassionate Lord, when Thou wast crucified; and when Thy side was pierced by a spear, the enemy was wholly wounded; and Thou didst heal wounded Adam, who cried: Blessed is the God of our fathers!

Martyricon: Protected by the Cross, the glorious army of passion-bearers destroyed the hordes of the enemy by grace, and received crowns of victory, crying out: Blessed is the God of our fathers!

Martyricon: Having acquired a will stronger than fire, O athletes who were cast into fire but were not consumed, ye utterly consumed the evil tinder of ungodliness, crying: O God of our fathers, blessed art Thou!

Theotokion: Thine Offspring, O Virgin, all-gloriously gave rise unto the ages; and, uplifted upon the Cross, with Himself He raised up the fallen and showed them to be dwellers in heaven, who cry: O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

In that thou gavest birth to the Wellspring of life, O all-pure one, with thy life-bearing right hand resurrect my dead soul, and vouchsafe that I may cry out in compunction of heart: O all-praised God of our fathers, blessed art Thou! *Twice*

God Who existeth from before time deigned to become the new Adam through thy pure blood. Him do thou now entreat, that He renew me who have grown old, but who cry: O all-praised God of our fathers, blessed art Thou!

Descending upon me in wrath, the enemy pitilessly desireth to carry away my lowly soul, O all-pure one; but foil his intent, and have pity on me who chant: O praisèd God of our fathers, blessed art Thou!

Ode VIII

Canon of the Cross

Irmos: The dew-bearing fiery furnace showed forth the image of a supernatural wonder; for it burned not the youths whom it had received, just as the fire of the Godhead burned not the Virgin, whose womb it entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Of Thine own will Thou wast crucified on the Cross, O Thou Who with Thy hand unfurled the sky; and Thou wast pierced by nails, desiring to set aright the terrible stumbling of first-created Adam. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely forever!

When the hard-hearted assembly lifted Thee, the Rock, up upon the rock [of Golgotha], the mountains quaked and the earth shook, O Word of God; but timid souls were made steadfast in divine life, and ever cry: Let all creation bless the Lord and exalt Him supremely forever!

Martyricon: The holy passion-bearers manifestly wove the vesture of salvation for themselves, suffering patiently in bodily nakedness, and withstanding a heavy onslaught of wounds; wherefore, chanting, they sing: Let all creation bless the Lord and exalt Him supremely forever!

Martyricon: Though their nails were mercilessly torn out and their members pitilessly severed, though they were subjected to all manner of wounds, the passion-bearers did not offer sacrifice to graven images, but showed themselves to be towers of courage for the faithful, crying: Let all creation bless the Lord and exalt Him supremely forever!

Theotokion: "The mindless assembly, desiring to provoke Thee, considered how to remove Thee from the earth. I have become childless and am troubled, and my maternal heart is filled with pain!" she who knew not man once cried out, as she beheld Thee nailed to the Cross. And with her creation glorifieth Thee, the Deliverer of all, O Jesus, forever.

Canon of the Theotokos

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Enlighten the eyes of my heart, O pure one who art the portal of the Light, dispelling the deep darkness and cloud of the passions, that I may chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever! *Twice*

O pure, most immaculate Mistress, never cease to pray for all who call upon thee as the Mother of God and cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

O most hymned Virgin, who ineffably gavest birth to Christ, the Source of salvation, pray for all who fervently cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown forth as heaven, the throne of the cherubim, and the light-bearing bridal chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

When of old the wise thief beheld Thee, Who suspended the earth upon the unfathomable waters, hanging upon the Tree, O Savior, he cried out to Thee with faith: Remember me! And with him we piously glorify Thy sufferings.

Crucified, Thou didst shake the foundations of the earth; and when Thou wast pierced by the spear, Thou didst pour forth drops of immortality—Thy Blood and water—whereby Thou didst cleanse mankind of the passions, O Jesus. Wherefore, chanting, we magnify Thee.

Martyricon: The valiant saints rejoiced amid their tortures, encouraging themselves as for something delightful, and crying out: "Let us stand firm! Behold! Christ hath opened the contest, and will now bestow wreaths upon those whom He hath loved!"

Martyricon: The whole united assembly of the faithful is enlightened, honoring the sufferings of all the invincible martyrs and their myriad pangs. For for their sake they have been vouchsafed sweetness and life without pain, and everlasting delight.

Theotokion: The Maiden who ineffably gave birth to the Word Who loveth mankind, beholding Him voluntarily suffering at the hands of men, cried out: "What is this? God Who is beyond suffering undergoeth suffering, that He might deliver from the sufferings those who worship Him with faith!"

Canon of the Theotokos

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Take away the heavy burden of mine offenses, O most hymned Theotokos, and vouchsafe that I may bear the yoke of thy Son and God, which is most light, and may tread the path which leadeth to perfection on high. *Twice*

I tremble, O most immaculate one, when I think of the dread day of the coming of Christ; for all my life hath ended in sins, and my soul is full of the passions. But have pity on me, and deliver me then from all damnation.

O all-pure Mistress, accept the entreaties of thine unprofitable servant, and transform the turmoil of my soul and body into profound serenity, that, saved, I may magnify thee.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

OCTOECHOS — TONE I

Aposticha stichera of the Cross, in Tone I—

We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and hast given us life.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

By Thy Cross have angels and men been united into one flock, O Christ, and in a single assemblage heaven and earth rejoice, crying: Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Neither tribulation, nor oppression, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threatening fire were able to separate you from God, O most lauded martyrs; and ye forgot your own nature, struggling as in others' bodies, and spurning death out of great love for Him. Wherefore, as is meet ye have received reward for your pangs, and have become inheritors of the kingdom of heaven. Pray ye unceasingly in behalf of our souls.

Glory..., Now & ever...: Stavrotheotokion—

Standing by Thy Cross, O Word of God, the unblemished Ewe-lamb, Thy Mother, cried out, lamenting: "Woe is me, O my Son! How is it that Thou diest upon the Cross? Woe is me, O my sweet Light! Where now hath the visage of Thy beauty gone, O Thou Who art more comely than all men?"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON WEDNESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

Thou didst endure violent suffering, O Christ, and didst remove from us our reproach, O Good One. And Thou hast shown us to be sharers in the kingdom on high, who worship Thy condescension.

O Christ Who coverest the nakedness of Adam, Thou wast stripped naked in the flesh; and when Thou wast uplifted upon the Cross, Thou didst raise us up from the abyss of evils. Wherefore, we glorify Thy holy condescension, O Word.

Martyricon: O all-praised martyrs, who with your stripes lashed a multitude of the demons, with grace ever truly heal all the wounds and stripes of men.

Glory...: The Trinity enlighteneth all who offer It pure worship, and acknowledge that It possesseth indestructible dominion. Wherefore, let us cry out thereto: O Trinity, save those who hymn Thee!

Now & ever...: Standing by the Cross and beholding Christ nailed in the flesh, the all-immaculate one cried out, exclaiming: "Where now hath the beauty of Thy glory gone, O loving Lord?"

WEDNESDAY EVENING AT VESPERS — TONE I

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

O glorious apostles, divinely chosen disciples of Christ, teachers of the whole world, who found the Lord God, Who is the Mediator between God and man: Unto Him did ye cleave in godliness, and throughout the world ye manifestly preached Him as God and as most perfect man.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O most wise apostles, divinely chosen disciples of Christ, teachers of the whole world: By your supplications strengthen me, that I may obey the teachings of God; and ever help me to walk the narrow path, that I may achieve a most spacious sojourn in paradise.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

I hymn as eyewitnesses and preachers of the Word Peter the first enthroned, Paul and James, Andrew and Philip, Simon, Bartholemew and Thomas, Matthew and John, and Mark and Luke who recorded the Gospels, who with the seventy others are the divinely chosen choir.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the great hierarch & wonderworker Nicholas, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Soaring aloft above the flowers of the Church, O thrice blessed Nicholas, as a fledgling from the angelic nest of the Most High thou ever callest unto God in behalf of all the people who find themselves in the midst of violent tribulations and temptations, and dost deliver them by thy supplications.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Ascending through the beauties of heaven, thou didst gaze upon the awesome glory of the Holy of holies. Wherefore, thou dost ever disclose unto us heavenly words of the vivifying sight thereof, O most sacred father.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The adornment of priestly vestments didst thou render more splendid by thine active virtues, O God-bearing father; wherefore, for us thou performest sacred acts of wondrous miracles for the sake of Christ, delivering us from evils.

Glory..., Now & ever...: Theotokion—

Bestormed upon the deep of transgressions, I have made haste to the calm haven of thine all-pure supplications, O Theotokos; and I cry unto thee, O most immaculate one: Stretching forth thy mighty right hand unto thy servant, save me!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of apostles, in Tone I—

The harmonious harp of the apostles, played by the Holy Spirit, abolished the abominable sacrifices of the demons; and, proclaiming the one Lord, it hath delivered the nations from the deception of the idols, and taught them to worship the consubstantial Trinity.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise Peter and Paul, Luke and Matthew, Mark and John, Andrew and Thomas, Bartholemew and Simon the Canaïte, James and Philip; and let us laud the whole choir of the disciples, as is meet.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Automelon: O all-praised martyrs, the earth did not hide you, but heaven received you, and unto you were opened the gates of paradise. And since ye have entered therein, ye delight in the tree of life. Pray ye unto Christ, that He grant our souls peace and great mercy.

Glory..., Now & ever...: Theotokion—

Rejoice, O Virgin, thou joy of thine ancestors, gladness of the apostles and martyrs, and protection of us, thy servants.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

WEDNESDAY NIGHT AT COMPLINE — TONE I

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified.

The bush prefigured thee, O Theotokos; for, remaining unconsumed, thou didst truly hold the unbearable Fire. Wherefore, with faithful voices we ever hymn thee.

God the Word, clothing Himself in man, became incarnate of thee in manner past understanding, O all-pure one. Wherefore, every breath doth glorify thee and do thee homage, and honoreth thee as is meet.

Glory...: O all-pure one, thou didst conceive the ineffable Word Who upholdeth all the ends of the earth, and thou gavest birth to Him. Him do thou earnestly beseech, that He have mercy on us.

Now & ever...: In that thou alone gavest birth within time to the timeless God incarnate, O all-pure Mistress, heal thou the immemorial sufferings of my passion-plagued soul.

ODE III

Irmos: Let my heart be made steadfast in thy will, O omnipotent Christ God, Who established the second heaven above the waters and founded the earth upon the waters.

That He might deify humanity, God became man through thee, O pure Virgin, in manner past recounting and understanding. Wherefore together we, the faithful, call thee blessed.

He Who by nature is uncircumscribable became circumscribed, incarnate of thee, O pure one who art full of the grace of God. Him do thou unceasingly entreat, that He take pity and enlighten the souls of those who bless thee.

Glory...: Dispel all the fruitlessness of mine unfruitful thoughts, and show forth my soul as fruitful in the virtues, O all-holy Theotokos, thou helper of the faithful.

Now & ever...: Deliver me from every evil circumstance, from the many temptations of the serpent, and from eternal fire and darkness, O all-immaculate one who for us gavest birth to the never-waning Light.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst exclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Christ made His abode in thine all-pure womb, O most holy Mistress, and deified us, assuming animate flesh. Wherefore, in Orthodox manner we hymn thee, the pure Mother, O Mistress, thou helper of the world.

Sanctify us, O holy Theotokos who gavest birth in the flesh to the All-holy One Who desired to become like unto men; and by thy supplications, O all-pure one, show us all to be partakers of the heavenly kingdom.

Glory...: O Virgin Theotokos, undefiled tabernacle, with the pure beams of thy compassions cleanse me who have defiled myself with transgressions, and grant me a helping hand, that I may cry: Glory to Thy power, O Lord!

Now & ever...: Thou wast shown to be a temple sanctified for God, O Virgin, and He made His abode in thee in manner past understanding. Him do thou beseech, that He wash away the defilement of our sins, that we may be shown to be temples and habitations of the Spirit.

ODE V

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

The wicked eating which once was done in Eden made me mortal; but do thou, O pure one who gavest birth to Life, restore me to life who have been slain by the tree of old, that I may lift up my voice in hymns, glorifying thee.

O most pure one, save me from cruel tribulations! Raise me up from the vile passions, and from the captivity and oppression of the evil demons deliver me who honor thee with love.

Glory...: O pure Virgin Mother, we know thee to be the cloud and garden of paradise, the portal of the Light, the table and fleece, and the jar holding within thee the Manna which is the delight of the world.

Now & ever...: O all-immaculate one who gavest birth to God, Emmanuel, Who in His loving-kindness manifestly became man: Him do thou beseech, that He have pity on sinful people, in that He loveth mankind, O pure one.

ODE VI

Irmos: O Christ God, I cry to Thee: As Thou didst the Prophet Jonah, lead up my life from corruption, O Thou Who lovest mankind, for with Thee is life, incorruption and power.

I entreat thee who art the good and undefiled tabernacle: By thy mediation wash away all defilement from me who have been defiled by many sins.

O pure one, be thou guidance for me who am tempest-tossed upon the cruel abyss of the perils of life; direct me to the harbor of salvation, and save me.

Glory...: The threefold billows of evil thoughts, the assaults of the passions and the abyss of sins bestorm my wretched soul. Heal me, O holy Mistress!

Now & ever...: O Mary who art called the tabernacle of sanctification, sanctify my wretched soul which hath been defiled by pleasures, and make me a partaker of divine glory.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

O Virgin who gavest nourishment to One of the Trinity, O beauteous garden of paradise, salvation of mortals: with thy protection save those who piously hymn thee, for thou gavest birth to Him Who spake in the prophets, and didst bear Him Who upholdeth all things, in that thou art the Mother of Christ God.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three hymned and blessed Thee as with a single mouth, saying: Blessed is the God of our fathers!

The Son of the unoriginate Father made His abode within thy womb, receiving a beginning, that He might deliver us who worship Him from the evil princes of darkness, in that He is God, O pure Theotokos.

Arrayed in divine virtues, O pure Virgin, thou gavest birth to the Word Who with the Father is unoriginate, and hath truly covered the heavens with virtues. Him do thou ever entreat, that He have pity on us.

Glory...: Sanctify our thoughts, make steadfast the souls of all, O Mother of God, that we may execute well the judgments of the Word of the unoriginate Father Who, in His ineffable lovingkindness, became incarnate of thee, O Virgin.

Now & ever...: Revive my mind which hath been slain by many passions, O all-immaculate one, and strengthen me to do God-pleasing works, that I may magnify thee ever as the helper and hope of Christians.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe do ye hymn as Creator and Lord, O ye priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

By thy vigilant supplications to God, O all-immaculate one, we who acknowledge thee to be the blessed and all-joyous Theotokos are delivered from all manner of temptations.

In godly manner the Incorporeal One became incarnate of thee. Him do thou entreat, O all-pure one, that He mortify the passions of my flesh and revive my soul, which hath been slain by sins.

Glory...: O all-pure one who gavest birth to God the Savior, Who hath healed the abasement of Adam: Him do thou beseech, that He heal the incurably painful wounds of my soul.

Now & ever...: Raise me up who lie in the abyss of evils, and vanquish the enemies who now assail me, the unseemly pleasures which eat away my soul. Disdain me not, O pure one, but have pity and save me!

ODE IX

Irmos: We all magnify as the pure Mother of our God the Light-bearing cloud whereon the unoriginate Master of all sat when He descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

O all-immaculate one who gavest birth to the divine Light Who shone forth from the Father, have pity on my soul, which hath become darkened by the deceptions of life and is become an object of mockery to mine enemies; and vouchsafe unto me the light of saving repentance, O pure one.

O all-immaculate one, Isaiah beheld thee as a luminous cloud from whence the Sun of righteousness hath shone forth upon us, mystically to enlighten creation. Wherefore, with faith we hymn thee who art beautiful among women.

Glory...: Loving sin, I live in slothfulness, O pure one. I tremble before the implacable judgment, at which do thou preserve me uncondemned by thy holy entreaties, O Virgin Bride of God, that I may ever bless thee as my helper.

Now & ever...: I tremble before the judgment and the inescapable eye of thy Son, having committed many sins on earth. Wherefore, I cry to thee: O most merciful Mistress, help me! O pure one, rescue me uncondemned from my need at that time!

Then, "It is truly meet...", and a prostration. Trisagion through Our Father..., and the rest as usual. Dismissal.

ON THURSDAY MORNING AT MATINS — TONE I

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone I—

O all-wise fishers of the whole world, having received compassion from God, pray ye now also for us who cry out: Save Thy people, O Lord, and for the sake of the apostles free our souls from the evils which beset us.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

O ye faithful, in hymns let us honor the all-wise apostles: the melodious trumpets of Christ, the steeds which by grace roil the sea of ungodliness and draw men forth from the abyss unto the divine haven of salvation.

Glory..., Now & ever...: Theotokion—

Having acquired Mary the Theotokos as an unassailable bulwark, come, ye faithful, let us bow down and fall prostrate before her; for she hath boldness before Him Who was born of her, and entreateth Him, and saveth our souls from wrath and death.

After the second chanting of the Psalter, these sessional hymns, in Tone I—

Destroying the webs of the rhetors with the net of the word and the reed of the Cross, the fishermen enlightened the nations, that in piety they might glorify Thee, the true God; wherefore, we cry out a hymn unto Thee Who strengthened them: Glory to the Father and to the Son! Glory to the Holy Spirit Who is of the same essence! Glory to Thee Who through them hast enlightened the world!

Stichos: The heavens declare Thy wonders, O Lord.

Shining forth timelessly, the Light Who is from Light entered time and appeared on earth in the flesh; and through you, O most blessed ones, He enlightened the earth. Wherefore, illumined by your divine teachings, we honor your sacred memory, O apostles.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: We all pray to the martyrs of Christ, approaching them with love, for they make entreaty for our salvation, pour forth the grace of healings and repel the hordes of the demons, in that they kept the Faith.

Glory..., Now & ever...: Theotokion—

O all-holy Virgin, thou hope of Christians: Unceasingly beseech God to Whom thou gavest birth in manner past understanding and recounting, in behalf of those who hymn thee, and grant correction of life and the remission of all sins unto us who ever glorify thee.

After the third chanting of the Psalter, these sessional hymns, in Tone I—

O radiant disciples of the Savior, ye noetic luminaries, ye have illumined the whole world as with fire. Wherefore, I pray: With your brilliant rays, O most blessed ones, illumine my soul, which is in darkness.

O holy hierarch father Nicholas, who dwelt bodily in Myra, thou wast shown to be anointed noetically with the myrrh of the Spirit; and with thy miracles thou dost emit sweet fragrance, pouring forth ever-flowing myrrh upon Myra, which is perfumed by thy myrrh-like hymns and thy memory.

Glory..., Now & ever...: Theotokion—

The prophets clearly proclaimed thee beforehand as the Mother of God, O Maiden. The divine apostles proclaimed thee in the midst of the world, and we have believed on thee. Wherefore, we all right reverently hymn thee and ever call thee the true Theotokos.

Ode I

Canon of the holy apostles, the composition of Theophanes, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Illumined by the divine rays of the effulgence of the threefold Sun, O glorious and radiant apostles, ye truly became gods by adoption; wherefore, as is meet, we honor you with faith. *Twice*

Ye became faithful ministers of the Word Who in His loving-kindness appeared on earth in the coarseness of the flesh, and fulfillers of all His precepts by faith, O apostles, and are ever honored.

O ever-blessed ones, with the radiant beams of the all-holy Spirit enlighten the whole of me, who am enshrouded in the darkness of sins; and manifestly guide me to the path of repentance.

Theotokion: O most immaculate Theotokos and Mistress, who art the joy of the apostles: In that thou art Mother to Him Who hath divinely spoken in them, pray with them, that He deliver me from the fire of Gehenna.

Another canon, of our father among the saints Nicholas the wonderworker, the acrostic whereof is "Unto thee, O Nicholas, do I offer a first hymn", the composition of Joseph, in Tone I—

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Adorned with crowns of righteousness, and standing before the throne of grace, O Nicholas, by thy supplications ever save those who in hymns now crown thee with faith.

O most blessed Nicholas, who receivest the grace of healings, by thy supplications heal the wounds of my soul, and deliver me from the temptations which beset me, I pray.

By thy mighty supplication, O Nicholas, heal thou my soul, which is wholly paralyzed by my transgressions, and deliver me from the cruelties of life, I pray.

Theotokion: With thy light dispel the gloom from my mind, O most immaculate one, and deliver me from everlasting darkness, that I may ever hymn thy mighty works.

ODE III

Canon of the Apostles

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

God, Who alone is invisible, became visible when He was incarnate; and He chose you as disciples for the whole world, to proclaim His name and surpassing glory, O all-blessed, divine apostles. *Twice*

Against Thee only have I sinned, O Christ, against Thee only have I committed iniquity; and I have defiled my soul with evils. By Thy mercy cleanse Thou and save me, for I have Thine all-wise apostles entreating Thee, O Jesus Who alone art readily appeased.

O merciful apostles, deliver me from bitterness of the defilements of passions and sins, sweetening my thoughts with repentance, in that ye have divine sweetness in your hearts, O most lauded ones.

Theotokion: With the immaterial ministers, with all the hosts on high, with the martyrs and the apostles, O Virgin who knewest not wedlock, entreat Christ, to Whom thou gavest flesh of thy pure blood, that thy servants may be saved.

Canon of Saint Nicholas

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

O wise Nicholas, adornment of high priests, sweet savor of the divine Spirit: By thy supplications, redolent of myrrh, drive away the fœtid passions from my heart, I pray thee with love.

I have reached the end of my life in slothfulness, wretch that I am, and fear thy dread tribunal, O Christ. Put me not to shame thereat, but be Thou entreated by the sacred mediations of Nicholas.

O holy hierarch Nicholas our father, who art adorned with grace divine, from divers temptations and misfortunes save those who ever flee to thy protection, O most blessed one.

Theotokion: Deliver me from all perils, from the many temptations of the serpent, and from everlasting fire and darkness, O most immaculate one, who for us gavest birth to the never-waning Light.

ODE IV

Canon of the Apostles

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Roiling the sea of ungodliness and unbelief by your riding forth like horses, O divinely chosen apostles of Christ, ye drowned the noetic foe and drew drowning men forth to salvation. *Twice*

O apostles, ye receptacles of the divine effulgence of the Spirit, with the light of repentance enlighten my darkened soul, which hath become a receptacle of all manner of passions, O godly apostles divinely blessed.

O clouds who let fall the water of life, give drink divinely unto my soul, which is desiccated by the drought of the passions, and cause it to produce the grain of salvation and the virtues, O most praised apostles.

Theotokion: O all-praised apostles, with the prophets and martyrs, and the Mother of the Deliverer, earnestly pray that we may be delivered from sins, from everlasting torment, from temptations, misfortunes and tribulations.

Canon of Saint Nicholas

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

As the fulfiller of all the precepts of God, O holy hierarch Nicholas our father, and by thy supplications enable us on earth to keep the laws which lead to salvation; and deliver us from all the temptations which assail us.

Having finished thy course for Christ in holiness, direct thou our ways unto Him, O God-bearing father Nicholas, that, having escaped from wandering in trackless wastes, we may attain unto saving protection.

O all-wise father Nicholas, who set at nought all the wiles of the enemy, through thy divine watchfulness fill all of us with grace who keep vigil, hymn God, and set thee before Him as an advocate.

Theotokion: Enlightened in mind by the Spirit of God, the prophet described thee beforehand, O pure one, as the mountain overshadowed. By grace and thy right acceptable mediations, O Theotokos, cool now those who are burning up with the heat of many transgressions.

ODE V

Canon of the Apostles

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Ye were shown to be mountains giving rise to sweetness and beauteous gladness, O most glorious apostles, washing away all the bitterness of the enemy and delighting the faithful. *Twice*

Ye understood that Christ had come to His own people as a sojourner, and ye cleaved unto Him sincerely. Wherefore, deliver me from the harm of the alien one, O divine apostles of the Word.

Heal Thou the hidden wounds of my soul through the supplications of those who in sacred manner preached in the world Thy divine coming, Thy sufferings and rising from the tomb, O Compassionate One.

Theotokion: With all the incorporeal ones entreat God the Word, to Whom thou gavest flesh in manner past recounting, O Virgin Theotokos, that thy servants may be freed from irrational acts and the carnal passions.

Canon of Saint Nicholas

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Planted in the courts of the Lord, O holy hierarch Nicholas our father, like a fruitful olive-tree by grace thou now anointest the faces of all with the oil of thy labors.

Make entreaty now in behalf of thy servants, O father Nicholas, that we may receive remission of offenses and may be delivered from the tribulations which surround us and from all oppression.

Thee do we beseech, O Nicholas, our good mediator before the Lord: Leave us not without help, O holy one, but save us by the supplications thou art wont to make.

Theotokion: O Maiden full of the grace of God, splendid temple of Christ: By thy supplications to the Father, the Son and the Spirit, make temples of us who do holy things.

ODE VI

Canon of the Apostles

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

With noetic nets ye fished for the nations, drawing them forth to the understanding of Him Who edifieth men, O divinely blessed apostles. Him do ye earnestly entreat in behalf of the world. *Twice*

O lowly soul, O wretched soul, O unrepentant soul: Repent, and cry out unto Christ: I have sinned! By the supplications of Thine apostles cleanse me, O Master Who lovest mankind, in that Thou art all-good.

O Almighty Christ, Who of old didst pour forth water from a rock for Israel, by the supplications of Thine apostles dispel my gloom and cause me to produce torrents of tears, in that Thou art greatly merciful, that I may hymn and magnify Thy loving-kindness.

Theotokion: O Virgin, Him Who in His goodness was well-pleased to be born of thee do thou entreat as Creator and God, that He save from temptations and perils those who ever hope in thee, O all-holy one.

Canon of Saint Nicholas

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

O Christ Who dost possess a multitude of compassions, through the supplications of Nicholas dispel the multitude of mine evils, ever guiding my life, which is battered by waves of sin.

Mightily hast thou trampled the enemy underfoot, O wise Nicholas. By thy supplications strengthen us also to crush him, for we have been enriched by thy divine intercession.

O Nicholas, who wast the true primate of the people of Myra, perfume the senses of our souls, and ever drive away the fœtid passions which war against us.

Theotokion: Christ hath accomplished mighty works in thee, O pure one. Him do thou ever beseech, that He magnify in us His rich mercy, O thou who art full of the grace of God.

ODE VII

Canon of the Apostles

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The Lord Jesus, the Wellspring of life, left you, His disciples, as rivers imparting the waters of the knowledge of God as drink to the whole world, for ye chant: Praised and all-glorious is the God of our fathers! *Twice*

Bearing in your hearts the noetic Fire, the divine grace of Christ, O disciples, ye burned up the tinder of ungodliness; wherefore, utterly consume the flammable passions of me who cry out: Praised and all-glorious is the God of our fathers!

Deliver me from fiery torment, O God, through the supplications of Thy glorious disciples; and turn not Thy face away from me, O Lord, for I cry out in repentance: Praised and all-glorious is the God of our fathers!

Theotokion: O Lord, Who wast born of the Virgin Mother of God without corruption, rescue me from corrupting sins and the passions, granting incorruption unto all who chant in hymns: Praised and all-glorious is the God of our fathers!

Canon of Saint Nicholas

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

By thy loving supplication, O wise Nicholas, keep the feet of my soul from stumbling, setting them firmly upon the rock of God's all-radiant commandments, and keeping me unaffected by the pernicious wiles of the enemy, the author of evil.

Ask for us release from our many sins, from the snares of life and necessity, and from all the temptations which assail us, O sacred Nicholas, helper of all the faithful and foundation of holy hierarchs.

I am the wicked servant who hid the talent which I right readily received to invest, and I fear the coming trial. But through the entreaty of the holy Nicholas, may God, the Judge of all, not condemn me thereat.

Theotokion: Thee, O most holy, all-holy one, do we, thy servants, ever beseech, day and night, with contrite mind, asking that deliverance from our sins be granted us through thy supplications, O pure one.

ODE VIII

Canon of the Apostles

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

The great Sun shone you forth like rays upon the whole world, O apostles, illumining those who sing with faith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever! *Twice*

As reason-endowed shepherds, as sheep of the Shepherd, as lambs of Christ the Lamb, our Deliverer, O apostles who beheld God, unceasingly pray that He deliver me from the noetic wolf and vouchsafe me the portion of the saved.

O all-accursed soul, groan and cry out to the Lord: I have sinned more than any other, and have wickedly committed iniquity! Cleanse and save me as Thou didst the harlot, the publican and the thief, O Compassionate One, through the right acceptable prayers of the apostles.

Theotokion: With the angels, the apostles, the martyrs and prophets, O Mother of God, entreat Christ, that He save those who cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

OCTOECHOS — TONE I

Canon of Saint Nicholas

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

Standing on the mountain of the godly virtues, by the showing forth of exalted miracles thou becamest known to the ends of the earth, O Nicholas; wherefore, every tongue honoreth thee for all ages.

Having tasted of divine sweetness, O venerable one, thou didst hate the bitterness of passions and pleasures. Deliver us from them, entreating Christ to put down the misfortunes that assail us.

As the unshakable pillar and confirmation of the faithful, O most blessed Nicholas, by thy supplications strengthen me who am ever shaken by the evils of life and the inspirations of the demons.

Theotokion: O all-pure one who gavest birth to the Physician of all, cure thou the passions of my heart, and, entreating Christ, O Virgin, show me to share in the lot of the righteous.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Apostles

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Ye were shown to be divine and radiant lamps of the Holy Spirit, O blessed ones, and by the splendor of your honorable and all-wise preaching ye illumined the whole world, driving away the darkness of the idols. *Twice*

As branches of the divine, noetic vine, ye produced the divine grapes which pour forth the wine of salvation, O glorious apostles. Wherefore, deliver me from the drunkenness of pleasures.

I tremble, wretch that I am, when I consider Thy dread judgment, O Christ; for I am now clad in shameful and foul deeds, and am condemned even before trial. Wherefore, through the supplications of Thine apostles have pity on me.

Theotokion: Thou alone didst deify men when thou gavest birth to the incarnate Word. Him do thou entreat with the apostles and martyrs, O all-pure and most immaculate Virgin, in behalf of us who bless and honor thee with faith.

Canon of Saint Nicholas

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

With sacred hymns, O father, do we praise thee as the holy hierarch of Christ, the radiant star, the performer of miracles, the well-spring of healings, the helper of those amid sorrows, the most fervent deliverer of those who call upon thee in trouble.

We earnestly beseech thee, O Nicholas, the great shepherd and emulator of Christ, the Chief Shepherd, in all things: From the sacred heights shepherd thy servants, and deliver them ever from all the perils of life.

The end is already nigh! Wherefore art thou slothful, O my soul? Why dost thou not strive to live a life pleasing unto God? Haste thou, and arise henceforth, and cry aloud: Have mercy upon me, O Thou Who lovest mankind, directing my life through the supplications of Nicholas, in that Thou art good!

Theotokion: O most immaculate one, who gavest birth to the divine Light, enlighten me who am darkened by all the assaults of the evil one, who dwell in despondency, and anger God; and guide me to good works, for thou art the cause of all good things.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone I—

O glorious apostles, who enlightened the whole world, ever entreat God, that our souls may be saved.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

THURSDAY MATINS

Together let us praise Peter and Paul, Luke and Matthew, Mark and John, Andrew and Thomas, Bartholemew and Simon the Canaanite, James and Philip; and let us laud the whole choir of the disciples, as is meet.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Rejoice in the Lord, O ye martyrs, for ye fought the good fight: ye opposed emperors and vanquished tyrants; ye were not daunted by fire and the sword, nor by the wild beasts who devoured your bodies, but, sending up hymnody to Christ with the angels, ye received crowns from heaven. Ask that He grant peace to the world and great mercy to our souls.

Glory..., Now & ever...: Theotokion—

Rejoice, O Virgin Theotokos! Rejoice, boast of the whole world! Rejoice, O all-pure and blessed Mother of God!

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

Enlightening the ends of the earth with the divine rays of your teachings, ye destroyed the darkness of cruel ungodliness; and having come to the never-waning Light, ye are ever called blessed.

Possessed of the hypostatic Wisdom of the Father, Who maketh all of you wise, O disciples of Christ, with the foolishness of your preaching ye made the world wise and brought it to the knowledge of God.

Martyricon: Enduring tortures as though ye were bodiless, O athletes of Christ, ye mightily vanquished all the incorporeal foe; wherefore, ye are rightly called blessed forever, O most lauded ones.

Glory...: O ye faithful, let us worship the Trinity—the Father, the Son and the upright Spirit, the indivisible, undivided and equally enthroned Unity—and let us cry out: Holy, Holy, Holy art Thou, O most worshipful Trinity!

Now & ever...: We bless thee, O all-pure one, as thou didst foretell, for thou gavest birth to God in the flesh, whom the choir of the apostles preached. With them ask for us release from our transgressions, O most hymned one.

THURSDAY EVENING AT VESPERS — TONE I

On "Lord, I have cried...", 3 stichera of the precious & life-creating Cross, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

Thou didst stretch forth Thine all-pure hands upon the Cross, O Christ, summoning those who had departed far from Thee and settling them near Thyself; wherefore, I pray to Thee: Clasp me to Thee, though I have been made captive by the passions, and grant unto me the repentance which washeth away all the defilement of the passions.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst uplift Thine all-pure hands upon the Tree, O Christ, and didst bloody Thy fingers, desiring to deliver Adam, the work of Thy divine hands, who because of disobedience was held fast in the realm of death, O Thou Who lovest mankind; and Thou didst raise him up by Thine authority, O Almighty.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thou didst endure suffering for our sake, O Savior Who art immutable by nature and dispassionate in Thy divinity; and Thou wast crucified with thieves, O sinless and beginningless Christ. The sun, unable to bear the audacity, dimmed its rays, and the whole earth quaked, acknowledging Thee to be the Creator of the world.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Cross & the Theotokos, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wounding of her womb, said, tearing her hair: "O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save man in every way?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wounding of her womb, said, tearing her hair: "O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save man in every way?"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"O ineffable Son of the all-unoriginate Father," the all-pure one said, "When I behold my Child upon the Cross, how can I not understand for what deeds the ungrateful people have thus rewarded Thee? Yet as Thou camest to save Thy creation, Thou endurest all with long-suffering, O Compassionate One."

Glory..., Now & ever...: Stavrotheotokion—

"When Thou wast uplifted upon the Tree, O my Child most sweet Who tasted gall and vinegar, Thou didst sweeten the bitter taste of Adam of old; wherefore, as the righteous Judge, O Master Who arose as Almighty, sweeten me with Thy healing Passion," the Virgin said, weeping.

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the Cross, in Tone I—

The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior's side.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: By the supplications of all the saints and the Theotokos, O Lord, grant us peace, and have mercy upon us, in that Thou alone art compassionate.

THURSDAY VESPERS

Glory..., Now & ever...: Stavrotheotókion—

Beholding Thee an innocent Victim, O Christ, the Virgin cried out to Thee, weeping: "O my Child most sweet, how is it Thou sufferest undeservedly? And how dost Thou hang upon the Tree, Who suspended the whole earth upon the waters? Leave not me, Thy Mother and handmaid, alone, O greatly merciful Benefactor, I pray."

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

THURSDAY NIGHT AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

Ode I

Irmos: Delivered from bitter slavery, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowned, they chanted a hymn to God, as to their Benefactor, Who wrought wonders with His upraised arm, for He hath been glorified.

I am held fast in despondency as I consider the multitude of my transgressions and the answer I must make to the Judge, O Mistress Theotokos. Yet be thou for me a divine mediator, placating Him by thy loving-kindness.

O all-pure one, thou refuge of Christians, setting aright of the fallen and cleansing of offenses: at the hour of the dread judgment deliver me from the ever-burning fire, granting me life everlasting.

Glory...: Thee, O Virgin, have we all, the faithful, acquired as our only sure helper; for thou gavest birth unto God. Wherefore, all of us, all the generations of the earth, bless thee, as thou didst foretell, O pure one.

Now & ever...: Beholding thy Creator and Son upon the Cross, O pure and most immaculate one, thou wast filled with awe and didst say: "What is this, O my Child? How have the wicked repaid Thee with evil for the good which Thou didst show upon them?"

Ode III

Irmos: To Christ God, the Son Who, before time began, was begotten incorruptibly of the Father, and in latter days without seed became incarnate of the Virgin, let us cry aloud: O Lord Who hath lifted up our horn, holy art Thou!

All the prophets proclaimed thee the Mother of God in all-glorious images; and we, clearly beholding the fulfillment thereof, also believe, and ask that through thee we may receive divine serenity.

O Mistress of the world, salvation and help of the faithful: accepting the signs which issue forth from the depths of my heart and the streams of my tears, deliver me who am bound by many transgressions, and save me, O pure one.

Glory...: Possessed of boldness before Christ God, in that thou art His Mother, O pure one, pray thou ever that we be delivered from the children of Hagar and from all harm, and make us steadfast, that we may glorify Him with thanksgiving, O all-immaculate one.

Now & ever...: Beholding her Son lifted up upon the Cross, the all-pure one exclaimed, and, crying out, gave utterance from the depths of her heart: "What have the wicked and iniquitous ones, who were filled to repletion with Thy gifts, done to Thee, O my Son?"

Ode IV

Irmos: O Christ, Thou Rod of the root of Jesse and Flower thereof, Thou hast sprung forth from the Virgin, from the mountain overshadowed and densely wooded, and art come forth, incarnate, of her who knew not man. O immaterial Lord and God, glory to Thy power!

Cast down the savagery of the wicked foe and the machinations they direct against me, and invest me with thy might, O most immaculate one, ever preserving me unharmed, whole and unvanquished, who hymn thee splendidly.

Vanquished by the law of the flesh, full of the passions, I do unseemly and iniquitous things. And I dare not in anywise lift up mine eyes to thee, O pure Mistress. But do thou save me, wretch that I am, by the law of thy loving-kindness. Yea, save me!

Glory...: O Mistress, we the faithful have thee and God alone as our hope unashamed and our help. By thy supplications deliver us from all enemies, visible and invisible, from harm and temptations, that we may glorify thee unceasingly.

Now & ever...: Beholding the Son to Whom thou gavest birth without seed nailed to the Cross, O most immaculate one, thou didst cry out maternally and, lamenting, didst say:

"What is this new, all-glorious and incomprehensible wonder which I behold in Thee, O my Son?"

ODE V

Irmos: As God of peace and Father of compassions, Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace. Wherefore, guided to the light of knowledge divine, and rising at dawn out of the night, we glorify Thee, Who lovest mankind.

As thy supplication is tireless and thy helping of thy servants fervent, O Virgin, rescue and save us, anticipating our needs amid all the perilous misfortunes of life, that we not fall victim to grief and become corrupt.

O Mary, dwelling-place of God, show me forth through repentance to be a habitation for God, who am become the haunt of wicked demons through my vile deeds and mindlessly carry out their will.

Glory...: As thou art the compassionate Mother of God, heal us, who are cruelly afflicted in body and soul with sinful passions; for thou truly gavest birth to Christ, the Physician of souls and bodies, the abundant Wellspring of life.

Now & ever...: Beholding her Son upon the tree of the Cross, the all-immaculate one was stricken with pain in her womb, and with tears she cried out: "I am in awe to see Thy long-suffering, O my Son, beholding this new wonder! How is it that Thou, Who art sinless, dost endure an unjust death?"

ODE VI

Irmos: The sea monster spewed forth Jonah, like a babe from the womb, as it had received him; but the Word, Who made His abode within the Virgin and took flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

Thou wast the receptacle of the noetic Myrrh Who hath perfumed the whole earth with the sweet fragrance of His divinity, O all-holy Bride of God. Wherefore, with the fragrance of thy supplication dispel all the stench of my transgressions from my soul.

The fire of pleasures doth utterly consume me and afflicteth my lowly heart, and iniquitously moveth me to commit unseemly deeds. Haste thou to extinguish it, in that thou gavest birth to the divine Fire, my salvation, O Bride of God.

Glory...: Deliver us from the temptations of enemies visible and invisible, O most hymned Virgin, and preserve those who with Orthodox Faith truly confess thee to be the Theotokos, O Mother of God; for thou dost ever possess might, in that thou gavest birth to Him Who hath created all things.

Now & ever...: Standing before the Cross and beholding her Son hanging thereon in the flesh, the all-immaculate one felt her womb burn with grief, and, shedding tears, she cried: "O my Child, truly ineffable is Thy compassion for all men!"

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, lamenting and crying out maternally: "How shall I bear Thine abasement and voluntary sufferings, which are past telling, O my Son, O all-good God?"

ODE VII

Irmos: The youths raised together in piety, rejecting the command of the impious one, feared not the threat of the fire, but, standing in the midst of the flame, chanted: O God of our fathers, blessed art Thou!

I cannot bear the assaults and tumult of the demons, for the flame of carnal passions darkeneth my mind. Yet disdain me not, O holy Theotokos, for I set all my hope on thee.

O Virgin who knewest not wedlock, O most holy Bride and Mistress of God, through thy supplications loose thou the bonds of my transgressions, and bind me to Christ with bonds of love, that I may bring forth the virtues as fruit.

Glory...: Thou art the helper, the bulwark and sure refuge of all the Christians in the world, O pure Mary. Wherefore, honoring thee with faith, we cry out to Christ: O God of our fathers, blessed art Thou!

Now & ever...: The all-holy virgin, beholding her Son suspended upon the Cross, was stricken with awe, and marvelling, said: "How can I bear the sight of Thee slain, Who art the Author and Bestower of life?"

THURSDAY VESPERS

ODE VIII

Irmos: The dew-bearing furnace showed forth an image of a supernatural wonder, for it burned not the youths whom it had received; neither did the fire of the Godhead consume the Virgin when it descended into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

O Theotokos, Mistress of the world, do thou alone, by thy loving-kindness, lead me up, who by my wicked mind have been plunged into the abyss of perdition and evils by carnal pleasures and my passionate attachment to the things of life. For I in nowise have any hope of salvation, being wholly despondent, O pure one.

Thou art the salvation of all men, having given birth ineffably to God. Thou art the savior of the faithful, O Theotokos, the guide of the blind and the setting aright of the fallen. Wherefore, praising thee, we cry out to Christ: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

Glory...: Having acquired thee as a most firm bulwark, we have placed in thee our hope of salvation, O Mother of God. Be thou for thy servants a haven and an insuperable rampart, and guide us continually, that we may chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Now & ever...: Her womb rent maternally, and full of manifold tears, when she who gave birth to Thee in purity beheld Thee on the Cross, she cried out with inconsolable groaning: "Having escaped pain in Thy birth, O my Son, I am now held fast by pain, beholding Thy countenance dishonored."

ODE IX

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown to be heaven, the throne of the cherubim and the radiant bridal-chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

I have besmirched my soul with dishonorable passions, wretch that I am, and have defiled all my flesh with soul-corrupting passions; yet as thou art pure and undefiled, cleanse me by the magnitude of thy mercy.

I have not acquired any other refuge than thee, O pure Mistress, neither do I know any other steadfast helper and protection on earth. Wherefore, I have fled with fervor to thee, asking that through thee I might receive deliverance from offenses.

Glory...: From on high thou now lookest mercifully upon thy servants, O most hymned one, preserving us with pious faith and delivering from every evil circumstance by thy supplications those who honor thee as the true and honored Theotokos.

Now & ever...: When she who knew a seedless birthgiving saw Thee suspended upon the tree of the Cross, O Thou Who lovest mankind, she cried aloud: "O my Son and almighty God, in Thy desire to save men how hast Thou now accepted crucifixion?"

Then, "It is truly meet...", and a prostration. Trisagion through Our Father..., and the rest as usual. Dismissal.

ON FRIDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone I—

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither angel nor man, but Thou Thyself, O Lord, Who saved us. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy.

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed to it, O Life of all, didst open paradise to the thief who came to Thee with faith, and didst vouchsafe food unto him when he confessed Thee, saying: Remember me, O Lord! As Thou didst accept him, so do Thou also accept us who cry: We have all sinned! In Thy loving-kindness disdain us not!

Glory..., Now & ever...: Stavrotheotokion—

Beholding the Lamb and Shepherd hanging, dead, upon the Tree, the unblemished Ewe-lamb exclaimed, weeping and crying out maternally: "O my Son, how can I bear Thy descent [into death] and Thy voluntary sufferings, O all-good God?"

After the second chanting of the Psalter, these sessional hymns of the Cross, in Tone I—

Once, the weapon of the Cross was revealed to the pious Emperor Constantine as invincible victory over his enemies, because of his faith; for the adverse powers tremble before it. It was the salvation of the faithful and the boast of Paul.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

O Compassionate One Who of old fashioned Adam from the dust, a hand of clay smote Thee, and Thou didst endure crucifixion, mockery and wounding. O the wonder! O Thy great long-suffering! Glory, O Lord, to Thy life-bearing sufferings, whereby Thou hast saved us!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Invested by Thee with the boast of suffering and the crown of honor, O Lord, the glorious passion-bearers patiently endured the wounds inflicted by the iniquitous, and with divine power received victory from the heavens. By their supplications free us also from the invisible foe, O Savior, and save us.

Glory..., Now & ever...: Stavrotheotokion—

Beholding Thee stretched out, dead, upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son, Who with the Father and the Spirit art equally without beginning, what is this, Thine ineffable dispensation, whereby Thou hast saved the work of Thine all-pure hands, O Compassionate One?"

After the third chanting of the Psalter, these sessional hymns of the Cross, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

When the sun beheld Thee suspended in the flesh of Thine own will upon the tree of the Cross in the loving-kindness of Thy mercy, O Word, unable to abide the blasphemy, it hid its rays. Enlighten my darkened soul with Thine unapproachable light, and save me, I pray.

Thou wast nailed to the Cross of Thine own will, O Compassionate One, didst deify our corrupted essence, and didst kill the serpent, the slayer of men. By Thy precious Cross establish Orthodoxy in peace, and put down the uprisings of heretics.

Glory..., Now & ever...: Stavrotheotokion—

Having acquired thine aid, O all-pure one, by thy supplications we are delivered from misfortunes; for, preserved everywhere by the Cross of thy Son, we all piously magnify thee as is meet.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "I praise the honorable Passion of the Master", the composition of Joseph, in Tone I—

Irmos: Let us chant a hymn of victory unto God Who helped Moses in Egypt and by him destroyed Pharaoh and his whole army, for He hath been glorified.

O Word Who art dispassionate by nature, yet didst endure sufferings for our sake and wast crucified with thieves, Thou didst slay the serpent, the author of evil, and hast saved those who worship Thee.

Though Thou art the dawning of the East, O Jesus, Thou didst come to the parts of the West, our rejected nature; and the sun, seeing Thee crucified, hid its light.

Martyricon: Trading well a temporal death for life everlasting, O glorious athletes, ye were vouchsafed the kingdom of heaven; wherefore, ye are glorified and called blessed.

Martyricon: O ye who valiantly emulated the sufferings of Christ, ye cure the sufferings of those on earth with a mystic therapy, O holy martyrs, and drive away evil spirits by your words.

Theotokion: When the Ewe-lamb beheld Christ the Lamb lifted up upon the Cross, she exclaimed, crying aloud: "Whither hath Thy beauty set, O long-suffering Son Who art without beginning?"

Another canon, of the all-holy Theotokos, in Tone I—

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

In that thou gavest birth in time to the only timeless God, Who became incarnate, O most holy and all-pure one, heal thou the chronic passions of mine all-accursed soul.

As thou art merciful, O all-pure one, by thy supplications do away with the wounds of my soul, the perversity of my heart, the darkening of my thoughts and the turning away of my mind.

O all-pure one, who gavest birth to the Light, my Deliverer, deliver me from everlasting torments, that, saved, I may hymn thy loving-kindness.

I am engulfed in the abyss of evils and the tumult of the passions, yet I call upon thy tranquillity, O all-pure one: Save me, for thou art the haven of the faithful!

ODE III

Canon of the Cross

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Thou didst stretch out Thy hands upon the Cross, staining Thy divine fingers with blood, and delivering Adam, the work of Thy hands, O Master, from the hands of the slayer, in that Thou alone art good and lovest mankind.

Thou wast lifted up upon the Tree and wast pierced in the side by a spear, O Master, setting aright the fall caused by [Eve, Adam's] rib, whom of old misfortune befell through the fruit of the tree; and thou didst lead them into paradise with the honest thief.

Martyricon: With pure minds and chanting let us hymn the martyrs of the Lord: the confirmation of the Church, the rampart and towers of piety, the destroyers of the enemy.

Martyricon: As divine branches of the noetic Vine, the martyrs manifestly produced for us the grapes which pour forth the wine which gladdeneth the hearts of all the faithful.

Theotokion: Through His Cross the blessed Fruit of thy womb, O most hymned Virgin, hath made those corrupted by the fruit of the tree partakers of incorruption, for the sake of His Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Do away with all the barrenness of mine unfruitful thoughts, and show my soul to be fruitful through the virtues, O all-pure Theotokos, helper of the faithful.

O most immaculate one who gavest birth to the preëternal Light, deliver me from every evil circumstance, from the many temptations of the serpent, and from eternal fire and darkness.

Wholly condemned am I by the dread tribunal, the unquenchable fire and the stern sentence, O all-pure one. Haste thou, O all-pure Mistress, to save me, thy servant.

To deify mankind, God became a man through thee, in manner past recounting and understanding, O pure Virgin; wherefore, together all of us, the faithful, call thee blessed.

ODE IV

Canon of the Cross

Irmos: I have heard report of Thee, O Lord, and I was afraid; I have understood thy works, the prophet said, and have glorified Thy power.

Though Thou art the righteous Bestower of the law, Thou wast reckoned among the lawless, and wast lifted up upon the Tree, desiring to justify all, O Lord our Benefactor.

All the angelic hosts marveled, beholding Thee, the Sun, uplifted upon the Cross; and the hordes of the prince of darkness were vanquished.

Martyricon: Having drawn forth the grace of healings from the gifts of the Spirit, by the grace of God the martyrs wash away soul-corrupting passions for all.

Martyricon: Having shaken off the slumber of indifference, with godly vigilance and faith the passion-bearers tamed the savagery of the wild beasts and suffered, rejoicing.

Theotokion: "Woe is me, O my Child! What shall I do? How can I bear to see Thee, Who givest life, suspended upon the Tree, unjustly put to death?" the Virgin said, weeping.

Canon of the Theotokos

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O Virgin Theotokos, thou undefiled tabernacle, by thy compassions, as with outpourings of great purity, cleanse me who am defiled by transgressions, and grant me a helping hand, that I may cry: Glory to thee, O pure Bride of God!

Thou wast shown to be a temple dedicated to God Who made His abode within thee in manner past understanding. Him do thou entreat, that He cleanse us of the defilements of sin, that we may be known to be the temples and habitations of the Spirit.

Have mercy on me, O Theotokos, who alone gavest birth to the Wellspring of mercies; and do away with the grievous illness of my soul and the perplexity of my heart. Before the end grant me compunction, a stream of tears, and deliverance from evils.

O holy Theotokos who gavest birth to the All-holy One in the flesh, sanctify us, that we may emulate Him Whose desire it was to become like men; and by thy supplications show us all to share in the kingdom of heaven, O all-pure one.

ODE V

Canon of the Cross

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Uplifted upon the Cross in the flesh, Thou didst call to the knowledge of Thee the nations who knew Thee not, O Judge of all, O only merciful Christ our God.

When Thou didst stand before the unjust tribunal, O righteous Lord, Adam, who before was condemned, was justified; and he crieth out: Glory to Thy crucifixion, O long-suffering Lord!

Martyricon: Ye were shown to be like a divinely planted [garden of] paradise, O martyrs, having your honored sufferings as fragrant flowers, whereby the soul of each of the faithful is filled with sweet fragrance.

Martyricon: Let us hymn the martyrs of the Lord, the blossom-laden and right fruitful trees which put forth the fruit of faith in immortality and pulled up the roots of evil.

Theotokion: When the precious rod who produced the never-fading Bloom beheld Him uplifted upon the Tree, she cried: "O Master, leave me not childless!"

Canon of the Theotokos

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

The wicked tasting in Eden once made me subject to mortality, but do thou, O all-pure one who gavest birth unto Life, enliven me now who of old was slain by the tree, and grant me compunction.

Save me from cruel misfortunes, O all-pure one, raise me up out of the mire of the passions, and deliver me, thy useless servant, from the captivity and oppression of the evil demons.

Enlighten the eyes of my soul, that I may ever gaze upon thy divine radiance and glory, O pure and most immaculate one, and may receive mercy and everlasting glory.

O pure Virgin Mother, we know thee to be the cloud and [garden of] paradise, the portal of the Light, the table, the fleece, the jar containing manna, the sweetness of the world.

ODE VI

Canon of the Cross

Irmos: Thou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up from the abyss of transgressions, I pray.

O Christ Who dost surpass all honor, lifted up upon the Cross Thou didst endure dishonor, desiring to honor men.

O all-good Christ our God, Who wast beaten with a reed, Thou signest a manumission for me who have been enslaved to deception.

Martyricon: Through painful sufferings ye passed over to the end which is devoid of pain, O holy ones, and have been vouchsafed ineffable joy.

Martyricon: Ye were set afire by the burning coals of the love of Christ, O all-wise ones; wherefore, cast into the fire ye remained unconsumed.

Theotokion: After giving birth, O most immaculate one, thou didst remain as thou wast before birthgiving; for thou gavest birth unto God Who saved men by the Tree.

Canon of the Theotokos

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

I pray to thee, the only good one, the undefiled tabernacle: By your mediation wash away all defilement from me who have been defiled by many sins.

Be thou a pilot for me who am tossed about on the deep of evils by the needs of life, O pure one; steer me to the true harbor, and save me.

Threefold billows of wicked thoughts, assaults of the passions and the abyss of sin overwhelm my wretched soul. Help me, O holy Mistress!

O Mary, thou sacred tabernacle which hath been revealed, sanctify my wretched soul, which hath been defiled by pleasures.

ODE VII

Canon of the Cross

Irmos: The furnace was bedewed, O Savior, and the children, dancing, chanted: O God of our fathers, blessed art Thou!

When Thou wast crucified, Thou didst shake creation; and when Thou didst die, Thou didst slay the serpent. Blessed art Thou, O Christ, God of our fathers!

Thou didst taste gall, O Long-suffering One, pouring forth the sweetness of salvation upon me who was deprived of the food of paradise through pleasurable eating.

Martyricon: Having their nails torn out, and having set aside the coarseness of mortality, the martyrs received divine beauty from God.

Martyricon: Emulating the all-pure sufferings of Christ by your own sufferings, O valiant martyrs, ye easily bore the wounds inflicted by the enemy.

Theotokion: Seeing Thee, the Lord, crucified, the immaculate Theotokos said: "Woe is me, O my Son! How is it that Thou diest, O Life and Hope of the faithful?"

Canon of the Theotokos

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Sanctify my soul, which hath been defiled by the passions, O all-pure Bride of God, and quickly bring an end to the grievous captivity of my mind, the perplexity of my heart and the onslaughts of the demons.

Enliven my mind, which hath been done to death by carnal passions, O most immaculate one, and strengthen me to do works pleasing unto God, that I may magnify thee and ever glorify thy compassion.

O Virgin Mother, who alone gavest birth unto God, mortify my carnal pleasures and quickly remove the defilement of my soul. Deliver me from the inquisition of the demons, and save me.

Arrayed in godly virtues, thou gavest birth to the Word Who with the Father is equally without beginning, and Who hath truly covered the heavens with virtues, O pure Virgin. Him do thou ever entreat, that He have pity on us.

ODE VIII

Canon of the Cross

Irmos: Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye and exalt supremely for all ages!

When Thou wast nailed to the Cross, O Savior, creation was shaken, the sun stopped its shining, and the rocks split asunder; and hades was soon emptied, unable to withstand Thy might.

O Compassionate One, Thou didst hang naked on the Tree, suffering condemnation for the condemnation of him who was cast out, receiving nakedness. Great is Thy might and long-suffering!

Martyricon: Armed with the Cross as with a breast-plate, the warriors of Christ, who dwell with the incorporeal ones, arrayed themselves against the adversary and trampled him beneath their beautiful feet.

Martyricon: Their members broken, the valiant ones stood with crowbars in the midst of the tribunal, demolishing the edifice of deception and razing the temples of the demons.

Theotokion: Beholding Him Who alone is most high uplifted upon the Tree and putting down the uprisings of the enemy, she who is more exalted than the heavens hymned Him aloud.

Canon of the Theotokos

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

In godly manner He Who is incorporeal became incarnate of thee. Him do thou beseech, O all-pure one, that He slay my carnal passions and give life to my soul, which hath been slain by my sins.

O all-pure one, thou gavest birth to God the Savior, Who healeth the contrition of Adam, who had been fashioned from dust. Him do thou entreat, that He heal the incurably painful wounds of my soul.

Raise me up who lie in the depths of evils, vanquish now him who wageth war against me, O pure one, and disdain not my soul, which hath been wounded by unseemly pleasures. Have pity, O all-pure one, and save me.

By thy vigilant prayers unto God are we, who know thee to be the blessed and joyous Theotokos, delivered from all manner of temptations, O all-pure one.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of the Cross

Irmos: O pure Mother, with hymns do we magnify thee: the unconsumed bush which Moses saw, the animate ladder which Jacob beheld, and the portal of heaven, through which Christ our God did pass.

O how the disobedient people gave over to the Cross Thee, the only Long-suffering One, Who didst impoverish Thyself of Thine own will, accepted sufferings, and by dispassion becamest a Mediator for all who had stumbled, from Adam on.

Thou didst undergo ignominious crucifixion in the flesh, O Christ, desiring to honor man who was dishonored by irrational passions and had marred his ancient beauty. Glory to Thy loving-kindness, which passeth understanding!

Martyricon: To the light of Thine ineffable glory and radiance didst Thou guide those who rose at dawn unto Thee, and who, led by Thy hand, traversed the darkness of sufferings, O Christ, Thou never-setting Sun. Wherefore, by their supplications enlighten us.

Martyricon: The company of the sacred martyrs vanquished the myriads of the noetic foe; they enrolled among the myriads of the holy powers, and at the behest of the Creator of all ever heal the myriad passions of our souls.

Theotokion: With the light of the Light Who shone forth from thee in the flesh, O Virgin, illumine my mind and enlighten my heart, driving away the darkness of sin and dispelling all the gloom of my despondency.

Canon of the Theotokos

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Loving sin, I abide in slothfulness, O pure one, and I tremble before the implacable tribunal. Keep me uncondemned thereat by thy holy supplications, O all-pure Bride of God, that I may bless thee as mine intercessor.

I am terrified of the tribunal and the unforgettable eye of thy Son, O Virgin, for I have committed many sins on earth; wherefore, I cry unto thee: O most loving Mistress, help me, deliver me from tribulations then, O pure one, and save me.

How terrible is the day of trial, O Maiden! How horrible the sentence! How bitter the misfortune! How can I endure more, O all-pure Mistress? Have mercy upon my passion-fraught soul, and before the end grant me remission, O all-pure one.

O thou who gavest birth to the divine Light Who shone forth from the Father, have pity on my soul, which hath been benighted by the deceptions of life and is become an object of the mockery of the demons, O most immaculate one; and vouchsafe unto me the light of saving repentance, O pure one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone I—

We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and hast given us life.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

By Thy Cross have angels and men been united into one flock, O Christ, and in a single assemblage heaven and earth rejoice, crying: Glory to Thee, O Lord!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: O ye people, come, let us all honor the passion-bearers of Christ with hymns and spiritual songs: the luminaries of the world, the preachers of the Faith, the ever-flowing wellsprings from whence healings pour forth upon the people. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O all-praised martyrs..."—

The most immaculate Ewe-lamb and Mistress, beholding her Lamb upon the Cross, bereft of form and comeliness, said, weeping: "Woe is me! Whither hath Thy beauty set, O Thou Who art most sweet? Where is Thy majesty? Where the shining grace of Thine image, O Son most beloved?"

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

When Thou wast crucified, O sinless Christ, Thou didst take the sins of all upon Thyself; and when Thou wast pierced in the side, Thou didst pour forth blood and water; torrents of salvation, rebuilding that which had been broken down by corruption.

O compassionate Jesus our God, Who wast nailed to the Tree of Thine own will, Thou didst take away all the passion-fraught understanding of Adam; and by Thy precious wounds didst wound the multitude of the demons.

Martyricon: Having emulated the sufferings of Him Who suffered willingly in the flesh, O glorious martyrs, ye ever heal incurable sufferings and drive ailments away from men by the power of the Spirit.

Glory...: Thee do we glorify, the Trinity equal in power and one in honor, the unoriginate God; and with faith we magnify the Father, the Son and the Holy Spirit, the single Godhead in three Hypostases.

Now & ever...: When she who gave Thee birth in the flesh saw Thee nailed to the Cross, O Christ God, she exclaimed, weeping: "How hath the iniquitous assembly of the Jews rewarded Thee, O my Son?"

On "Lord, I have cried...", these stichera of the holy martyrs, hierarchs and the venerable, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee is forgiveness.

The one triumphal procession of the martyrs drowned a multitude of the demons in the streams of their blood, caused all the abominable sacrifices to cease, and set at nought the deception of the idols, for they suffered patiently. And they now entreat Christ to grant our souls peace and great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

With wise words and doctrines the most sacred pastors taught all to glorify the threefold Godhead in Unity, divinely avoiding the confusion and division of Its Persons; and they now pray that peace and great mercy be granted our souls.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The company of the venerable lulled carnal desires to sleep and restrained the onslaughts thereof, showing their life to be angelic; wherefore, they now join chorus in the habitations of heaven, entreating Christ to grant our souls peace and great mercy.

Then these other stichera, of the martyrs, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Through the supplications of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, for Thou alone art compassionate.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The confession ye made before the tribunal reviled the power of the demons, O saints, and freed men from deception. Wherefore, when ye were beheaded ye cried out: O Lord, let the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Thou Who lovest mankind.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O your goodly commerce, O saints! For ye gave your blood and inherited heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was goodly! For, having forsaken corruptible things, ye received those things which were incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

Glory..., Now & ever...: Dogmatic theotokion, in the same tone—

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...

Aposticha stichera of the holy martyrs, in Tone I—

Automelon: O all-praised martyrs, the earth did not hide you, but heaven received you, and unto you were opened the gates of paradise. And since ye have entered therein, ye delight in the tree of life. Pray ye unto Christ, that He grant our souls peace and great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord

And in the same melody: Nekrosimon: What sweetness of life remaineth untouched by grief? What glory standeth immutable on the earth? All are but insubstantial shadows, all are most deluding dreams! But a single instant, and death taketh all these things. Yet in the light of Thy countenance and in the enjoyment of Thy beauty, O Christ, grant peace unto those whom Thou hast chosen, in that Thou lovest mankind.

Stichos: Their souls shall dwell amid good things.

Nekrosimon: No one among men is without sin, save Thou alone, O Immortal One; wherefore, by Thy loving-kindness, in that Thou art our compassionate God, reckon Thy servants in the light, with Thine angelic choirs, overlooking their iniquities and granting them forgiveness.

FRIDAY VESPERS

Glory..., Now & ever...: Theotokion—

Truly past understanding are thy wondrous mighty works, all the all-glorious things that all the prophets proclaimed, O Bride of God thine Offspring. Incomprehensible and ineffable were the conception and birthgiving whereby He saved the world, in that He is full of loving-kindness, O most hymned one.

Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.

FRIDAY NIGHT, AT COMPLINE

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Let us all chant a hymn of victory unto God, Who wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

Thou art a haven of salvation and protection for those who call upon thee, O all-pure Theotokos. Wherefore, I fervently cry out to thee from the depths of my soul: O Mistress, save me!

O all-pure Mary, Mother of the Creator, in that thou art good and easy to reconcile, heal thou my lowly soul which hath been corrupted by the passions and transgressions.

Glory...: O Mistress unwedded, cease thou never to entreat my Creator and God in behalf of one who doth ever flee to thy protection, that I may receive mercy.

Now & ever...: O animate palace and fiery throne of the King, with the holy martyrs and apostles do thou ever entreat Christ, that He deliver us from perils.

ODE III

Irmos: The Stone which the builders rejected hath become the head of the corner. Christ is the Rock whereon He established the Church, which He redeemed from among the nations.

The darkness of transgressions surroundeth my heart, O Mistress, and I dare not lift up mine eyes to heaven. Wherefore, I cry: Enlighten my mind, soul and heart with the precepts of Christ!

I gaze upon thy divine image, and I honor thee, the seal of the Master, the all-pure Mother, as the prototype. And I kiss it, and bow down, and praise it, knowing thine honor and His alone.

Glory...: Halt the cruel assaults of the body, and quench thou the flame of the passions, O Virgin, wherewith the cruel serpent weaveth greatly tangled bonds of offenses round about me, desiring to drag me down to destruction.

Now & ever...: Issuing forth bodily, the Word clothed Himself wholly in Adam through thee. Him do thou therefore beseech, that He deliver us from the passions, from divers perils and everlasting fire.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim, crying aloud: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth. Glory to Thy power, O Lord!

Having given birth to the Creator and Fashioner of all, O Virgin, thou hast ineffable power and invincible might, and thou savest those who approach thee with faith. Wherefore, I cry to thee: O Mistress of the world, help me!

Set at nought the battles of the invisible and noetic foe who assail in vain my wretched heart, O Mistress, and grant me divine serenity and peace, that I may hymn thee in gladness.

Glory...: Thou art the hope of the hopeless, helper of the poor, consolation of those who weep, cleansing of the sinful, guide of the lost, healer of the sick and righting of the fallen.

Now & ever...: O pure and blessed Virgin Mary, who alone hast done away with the curse of all: with the apostles, martyrs and prophets entreat Him Who issued forth from thy womb, that He save the souls of those who hymn thee.

ODE V

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

Save me from the abyss of perils, tribulations, griefs and bodily passions, O Mistress, and preserve my soul in divine tranquillity.

Thou art my fervent and steadfast preservation all throughout my life, O all-immaculate one. Wherefore, I beseech thee: even after my death, extend unto me thy rich loving-kindness.

Glory...: O thou who gavest birth to the Creator and Deliverer of all, deliver me from the bodily passions which consume my heart and drag me into unseemly deeds. .

Now & ever...: In that thou art shown to be the place of noetic sanctity, O Virgin Mistress, wholly sanctify me, and with the holy and wise apostles pray that I be saved.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry: Lead up my life from corruption, O good Savior of the world, and save me who cry: Glory to Thee!

Thou preservest me alive, delivering me from dangers. In thy loving-kindness do thou also stand before me when I depart this earth for life everlasting, O Virgin Mother.

Thou art an indestructible rampart, thou art a firm wall of protection, thou art a mighty intercessor for thy servant, O good Theotokos; wherefore, I ever call upon thee.

Glory...: Having acquired powerful supplications before God, O good Theotokos, disdain not me who fervently flee to thy protection and cry aloud: Have mercy on me, O Mother of the God of all!

Now & ever...: Reject me not, neither spurn me, O Savior, for the ewe-lamb who gave Thee birth in the flesh entreateth Thee with Thine apostles, prophets and passion-bearers.

Then, "Lord, have mercy!", thrice; Glory..., Now & ever...

Sessional hymn, in Tone I—

O all-pure Maiden, the prophets foretold thee as the cloud of the eternal light of God, the ark, the candlestand and jar, and the unquarried mountain; for in latter times Christ our God came forth from thee without seed, as was the Father's good pleasure.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three, as with a single mouth, hymned and blessed Thee, saying: Blessed is the God of our fathers!

Hastening in thy loving-kindness, O all-pure Mistress, deliver me, who am brought to despondency by transgressions and the pleasures of the flesh and who am thrust into the abyss of destruction, O pure one.

O Theotokos, thou art the refuge and mighty protection of all the faithful. Be thou for me a guide to the Creator, granting me deliverance from transgressions in thy compassion.

Glory...: Thou hast destroyed the curse, O pure one who gavest birth to Christ our joy. By thy power, O all-immaculate one, break thou also the curse which I have incurred through sin, and grant me joy.

Now & ever...: O all-holy and pure one, thy servants ever entreat thee day and night, praying with contrite thoughts. Grant us deliverance from our offenses by thy supplications.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe as Creator and Lord, do ye hymn, O priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

Arise, go forth and do battle against the enemies who vex and oppress us in vain, delivering us by thy power, O holy virgin, thou helper of the world!

Thou hast saved the world from death and corruption by thy divine birthgiving, O good Virgin; and now, by thy supplications, rescue from the passions and save us who praise thee.

Glory...: Great and ineffable is thy might, O Virgin, and many and invincible are thy divine compassions and loving-kindness. Wherefore, save us who call upon thee in truth.

Now & ever...: As an animate vine, O Virgin, thou didst put forth for us the ripe Cluster, Who hath poured forth the wine of remission and dried up the drunkenness of sin.

ODE IX

Irmos: We all magnify the pure Mother of our God as the luminous cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and took on flesh, becoming man.

Greatly tempest-tossed upon the sea of life by carnal pleasures, I fall down before thee and cry aloud: Have mercy on me, who flee unto thee, O Mistress, and extend to me a hand of salvation, delivering me from the abyss of destruction!

To thee do I confess my sins, O Virgin; before thy face do I disclose my shame; and I cry to thee from the depths of my soul" Have mercy and take pity, O all-pure one, for on thee and God have I set my firm hope!

Glory...: With all my soul I call upon thee who gavest birth without seed to the Creator and Master, and I cry out earnestly: Save me from the corruption of manifold transgressions, and deliver me from the unquenchable fire, O all-holy and good Theotokos!

Now & ever...: O pure one, thou impassable door, gate of paradise, path of the saved, way of salvation: with the martyrs and prophets, the righteous and venerable, and the divine apostles, pray thou, that our souls be saved.

Then, "It is truly meet...", and the rest as usual. Dismissal.

ON SATURDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone I—

O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power they received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

Stichos: Wondrous is God in His saints, the God of Israel.

As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye eagerly came to Christ, taking up the precious Cross, and having finished the race ye received victory from heaven. Glory to Him Who strengthened you! Glory to Him Who crowned you! Glory to Him Who through you worketh healings for all!

Stichos: Their souls shall dwell among good things.

Nekrosimon: Spec. Mel.: "Thy tomb, O Savior...": In a place of light, among the choir of the righteous, do Thou grant rest unto those who have passed over to Thee, O Savior; for they placed their trust in Thee, O Thou Who lovest mankind. Accept our supplication for our fathers and children, whose memory we keep, and justify them, in that Thou art greatly merciful.

Glory..., Now & ever...: Theotokion—

When Gabriel announced to thee, "Rejoice!", O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the second chanting of the Psalter, these sessional hymns, in Tone I—

Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our pangs, we pray Thee, O Thou Who lovest mankind.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

We all pray to the martyrs of Christ, approaching them with love, for they make entreaty for our salvation, pour forth the grace of healings and repel the hordes of the demons, in that they kept the Faith.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Abolishing the dominion of death, O Christ, Thou didst pour forth incorruption upon mortals; for those who believe on Thee do not die, but live continually in Thee. Wherefore, grant rest to the souls of Thy servants, O Lord, and number them among Thy saints, granting them forgiveness and resurrection through the supplications of the Theotokos.

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, thou only mighty and fervent intercessor for the human race, with the prophets and martyrs, the holy hierarchs, the fasters and the venerable, unceasingly entreat God the Word, to Whom thou gavest birth supernaturally, that He save us all.

Ode I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I sing a divine hymn unto those beloved of God", the composition of Joseph, in Tone I—

Irmos: Guiding Israel with a pillar of fire and cloud, as God He divided the sea and overwhelmed the chariots of Pharaoh in the deep. Let us chant a hymn of victory, for He alone is glorious!

Protected by the shield of piety, the godly athletes went forth to do battle; and they destroyed all the power of the enemy, chanting a hymn of victory unto Christ, Who strengthened them.

Ye tended the flock of God on the mystical pasture, O divine shepherds, driving away the wolves with the staff of your sacred words; and ye made your abode, rejoicing, in the fold of heaven, where the great Shepherd is.

O ye who by fasting and pangs mortified the flesh, at the behest of God ye live even after death, O venerable ones. Ever entreat Christ, Who died for our souls, that He have compassion upon us.

Nekrosimon: When Thou didst die, Thou gavest unto the dead Thy divine and immortal life. Give those who with faith have passed from this corrupt life a share in Thy kingdom, in that Thou art compassionate and alone art greatly merciful.

Theotokion: The martyrs who were wounded with the love of Christ, the women who were crowned by God, and all the venerable honor thee, who art good and most immaculate among women, as the most honored Queen; and they rejoice with faith.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "With faith I offer a first hymnody unto those who have fallen asleep", in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: By Thy death thou didst break the gates and bars of death, O Immortal One. Open the gates of immortality which are past understanding, O Master, unto those who have fallen asleep, through the supplications of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: That we might be vouchsafed divine life, Thou didst descend unto death, and having looted its strongholds, Thou didst lead us up therefrom; and now, O Bestower of life, give rest to those who have departed unto Thee.

Glory...: Nekrosimon: Assuming my corrupt and dead body, Thou didst invest it with incorruption, and didst bear it unto endless and blessed life. There do Thou grant rest unto those Thou hast taken to Thyself, in that Thou art compassionate.

Now & ever...: Theotokion: O ye faithful, let us hymn her who through God gave birth to God the Word, for she, the most pure one, is become the path of life for those who have died. Let us glorify her as the God-receiver and Theotokos.

Ode III

Canon of All Saints

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Having endured many torments, ye have been vouchsafed many good things, O sacred multitude of martyrs; wherefore, by your supplications cleanse me of the incalculable multitude of mine evils.

The sacred ones, having been clothed in the grace of righteousness, and the council of the venerable, having acquired gladness and beauty, made themselves like unto the immaterial ministers.

O ye prophets of Christ, ye divine martyrs, ye company of sacred women who suffered manfully, ye have been glorified in asceticism. By their supplications, O Savior, grant Thy mercies unto all.

Nekrosimon: O Christ Who of Thine own will and with Thine own hand fashioned man out of the earth, vouchsafe the good things of heaven unto all Thy servants who have departed from us with faith.

Theotokion: O Theotokos who knewest not wedlock, bear the petitions of all unto God our Creator, Who was born of thy womb, that we may obtain complete deliverance from our evils.

Canon of the Departed

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: In that Thou alone art good, in that Thou alone art greatly merciful, unto those who in piety have departed unto Thee grant rest in the mansions of heaven, where gladness and delight abide, and where the council of the martyrs rejoiceth.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Thou alone hast appeared on the earth, O my sinless Savior Who takest away the sins of the world, in that Thou art full of loving-kindness. In the courts of Thy saints, in the sweetness of paradise, grant rest unto the souls of those who have departed this world in faith, O Thou Who lovest mankind.

Nekrosimon: Casting down the dominion of death, O Master, Thou didst pour forth endless life unto all the faithful; therein do Thou number those who have departed, overlooking their immeasurable transgressions, and forgiving their sins, O Thou Who lovest mankind.

Theotokion: Conceived without seed, O pure one, the eternal Word came to us in the flesh, destroying the might of death, and granting resurrection and everlasting life unto the dead in His loving-kindness.

ODE IV

Canon of All Saints

Irmos: I have heard report of Thee, O Lord, and I was afraid; I have understood thy works, the prophet said, and have glorified Thy power.

O martyrs who withstood every wound with valiant resolve, ye brought yourselves as unblemished lambs unto Christ, the Life Who was sacrificed for all.

Taught by the word of God, the holy hierarchs became divine mouths, and delivered men's souls from the mouth of the deceiver. And we honor them with pious intent.

Mighty in the divine Spirit, O godly fathers, by grace ye mightily vanquished the spirits of evil, O venerable ones.

Nekrosimon: Having died of Thine own will upon the Tree, O Thou Who lovest mankind, vouchsafe life everlasting unto those who have passed on to Thee with faith.

Theotokion: The choir of women who suffered manfully did not deny the Lord, nor were the saints overwhelmed by the pleasures of the body, for they had thee as an ally, O all-pure one.

Canon of the Departed

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Slaying hades with Thine invincible power, Thou wast reckoned among the dead, O Christ Who alone art free [among the dead]. Through the entreaties of the holy martyrs, free the souls of the pious from damnation thereto.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: As Master of all, Thou didst offer Thy sacrifice as a deliverance and ransom to annul the curse of Adam; wherefore, we beseech Thy compassions: Give rest unto those who have departed, granting them remission of offenses.

Glory...: Nekrosimon: Thou didst receive a place in the grave, O my Savior, and as God didst raise up the dead condemned to abide in the graves. Vouchsafe eternal life now unto the departed, in that Thou alone lovest mankind.

Now & ever...: Theotokion: The human race was saved by thy birthgiving; for unto us thou gavest birth to hypostatic Life, the destruction of death, Who giveth access unto life, O all-immaculate Mistress Theotokos.

ODE V

Canon of All Saints

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Armed with piety, ye were shown to be unwounded by the arrows of the foe, O martyrs, and having become victors through grace, ye have received crowns.

The Lord hath anointed with divine oil His priests who have shepherded multitudes of the faithful in holiness and have led them to the fold of heaven.

O most sacred hieromartyrs, all ye venerable, who kept the laws of the Spirit and came to share in the kingdom, ye have been divinely glorified.

Nekrosimon: O Master and Lord, unto those whom Thou hast taken to Thyself at Thy command, vouchsafe Thy kingdom with the saints, overlooking their ancient offenses.

Theotokion: The women who found glory through asceticism and suffering destroyed the dominion of the serpent, having thee as an intercessor, O all-pure one.

Canon of the Departed

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Thou didst accept death, counteracting the venom of death, and didst break the sting of mortality. Do Thou Thyself grant rest unto those Thou hast taken to Thyself, O Bestower of life, through the entreaties of the martyrs.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Thou Who didst free men from mortality and corruption, the souls of those who have departed in faith do Thou cause to dwell in the courts of Thy saints, whence all sorrow is fled, and where gladness abideth.

Glory...: Nekrosimon: Thou didst open paradise unto him who was suspended with Thee, O Master. Accept now the souls who have departed unto Thee with faith, granting that they may dwell in the Church of the firstborn.

Now & ever...: Theotokion: Delivering the dominion of those who trust in thee, steer them calmly into the harbor of the will of God by thy maternal boldness toward thy Son, O blessed and most immaculate one.

ODE VI

Canon of All Saints

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

Done to death through the infliction of many wounds, together ye have inherited true life, praying that all of us may be saved, O holy martyrs.

Known on earth as radiant morning-stars, ye illumined the faithful with the light of piety, O all-glorious sword-bearers of Christ, ye all-wise and holy hierarchs.

Ye were shown to be sojourners on the earth and citizens of heaven, O God-bearing fasters, who mortified carnal-mindedness by asceticism and humility.

Nekrosimon: O Thou Who lovest mankind, show forth the faithful, whom Thou hast taken to Thyself, as sharers in Thy never-waning light and in true delight; and reckon them among the council of the saints.

Theotokion: Those who suffered mightily and fasted ardently have through thee been led to Christ, the King of all, in thy train, as saith the psalm, O most hymned Theotokos.

Canon of the Departed

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: In that Thou art full of loving-kindness, grant forgiveness of transgressions unto the departed, bestowing upon them the everlasting delight where the radiance of Thy countenance shineth and illumineth Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Christ Who hast redeemed the world by the Blood which flowed from Thy side, by Thy precious sufferings deliver those who have fallen asleep in faith, for Thou didst pay Thyself over as a ransom for all men.

Nekrosimon: O Thou Who of old didst fashion me with Thine all-pure hands and gavest me a spirit, and hast most beautifully restored me who have fallen grievously: Do Thou Thyself grant rest unto the souls of the departed.

Glory...: Nekrosimon: Vouchsafe, O Lord, that those who have fallen asleep in faith in Thee may dwell in Thy splendid bridal-chamber, and overlook their transgressions, in that Thou art good, and full of loving-kindness, and greatly merciful.

Now & ever...: Theotokion: We hymn thee, O blessed and pure one, for because of thee the never-setting Sun of righteousness hath shone forth upon us who are in darkness and the shadow of death; for thou hast become the mediatress of our salvation.

ODE VII

Canon of All Saints

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Tried by all manner of tortures like gold in the fire, in the love of God the martyrs were shown to be more lustrous than any gold, and were deposited in the treasuries of heaven.

As priests, as ministers of God, O all ye sacred hierarchs, ye offered unbloody sacrifices unto God; and having shepherded the people, ye have made your abode where the great Shepherd dwelleth.

Refusing to submit to the passions of the flesh, and having clothed yourselves in dispassion as in a mystic robe, O venerable ones, ye were shown to dwell with the angels. By their supplications, O Christ, deliver us from temptations.

Nekrosimon: Where there is mystical food, where the light of Thy countenance shineth, O Christ, there through grace cause those who have departed from us in faith to dwell, that with piety they may glorify Thy goodness.

Theotokion: The holy women, having thee, O all-pure one, as their adornment, joyfully join chorus with the angels and glorify God the Word Who in the flesh was born of thee in His great loving-kindness.

Canon of the Departed

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: O Christ, grant that those who have gone to Thee out of the tempest of the world may be illumined by the splendors of Thine all-pure glory; and vouchsafe that with the martyrs they may cry unto Thee: Blessed art Thou, O praised God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Thou wast truly the new Adam, O Creator of Adam, for Thou alone didst annul the curse of Adam. Wherefore, we pray to Thee: In the sweetness of paradise grant rest unto the departed, O Christ, in that Thou alone art full of loving-kindness.

Glory...: Nekrosimon: O Christ Who, as the good and merciful God, alone knowest the weakness of our nature, cause all whom Thou hast taken to Thyself to dwell where the never-waning light of Thy countenance shineth, O praised and all-glorious God of our fathers.

Now & ever...: Theotokion: Through thy birthgiving the tabernacle of the law and the ancient foreshadowings have passed away; for thou didst shine forth upon us the light of divine grace, whereby we have been delivered from our ancient debts, O pure one, hymning God Who is all-glorious.

ODE VIII

Canon of All Saints

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

All-gloriously cooled by the fire of the divine Spirit, all the martyrs passed the mouths of the lions and the boiling of cauldrons unharmed.

Having granted Thy prophets to foresee things afar off, in sacred manner Thou didst make wise Thy holy hierarchs. Through their supplications, O Christ God, enlighten the hearts of those who hymn Thee with faith.

O venerable ascetics, who crucified yourselves to the world, ye have inherited heavenly life with those who from all the ages pleased God in holiness and righteousness.

Nekrosimon: O Thou Who as God didst fashion man from the earth, in that Thou art good Thou hast taken the faithful from the earth. Vouchsafe unto them the food of paradise, overlooking all things they have committed.

Theotokion: Knowing thee manifestly to be good and immaculate among women, the women who suffered make entreaty with thee unto God, O pure Virgin, that thy servants may be saved from misfortunes.

Canon of the Departed

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having washed away all defilement from Thy departed servants with the dew of Thy love for mankind, vouchsafe that they may hymn Thee with songs: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Show forth the faithful whom Thou hast translated, O Savior, to be intercessors at Thy right hand, justifying them by the supplications of the passion-bearers, that they may chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Glory...: Nekrosimon: O Thou Who hast all authority over death and life, be Thou well-pleased that those who have fallen asleep in faith may receive Thine effulgence, and may cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Now & ever...: Theotokion: Thou wast for us the mediatress of salvation, O most immaculate one, and our sojourn in radiance for æons untold. Thee, O pure Virgin, do all of the works of the Lord, ever bless and exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.

ODE IX

Canon of All Saints

Irmos: O ye faithful, let us magnify the Theotokos, the ever-flowing, Life-receiving well-spring, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Rejoicing, let us honor the sacred contests of the sacred martyrs, the sufferings and wounds, nailings and banishments, and blessed sacrifice, whereby they were shown to be heirs of Christ.

As priests of God the divine favorites were clothed in righteousness; for having lived in holiness those who manifestly reached the end of their life in fasting rejoice, magnifying Christ.

As divine mouths of the Lord, all the prophets proclaimed beforehand His light unto all; and with them now rejoice the women who struggled mightily and pleased God by fasting.

Nekrosimon: O Power Who reignest over all, those whom Thou hast taken from the earth do Thou show to share with Thy saints in Thy kingdom; and in Thine all-great goodness, O God of all, overlook the things they have committed.

Theotokion: O thou who gavest birth to the divine and timeless Light, remit all my transgressions in time by thine entreaties; and enlighten my mind, which is ever benighted by slothfulness, that I may hymn and magnify thee with faith.

Canon of the Departed

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: In that Thou art a merciful God Who lovest mankind, have pity on Thy creation, and grant rest unto those who have departed in the habitations of Thy saints, where all the martyrs rejoice, O greatly Merciful One.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Thou Who lovest mankind, and art possessed of an abyss of mercies which overwhelmeth the transgressions of Thy servants, receiving those whom Thou hast chosen, give rest to them in the bosom of Abraham, and cause them to dwell with Lazarus in Thy light.

Glory...: Nekrosimon: As the Deliverer and Savior of the human race, for the sake of Thy crucifixion vouchsafe divine sweetness, life incorruptible, gladness and radiance unto those whom Thou hast now taken from among us, as our Benefactor.

Now & ever...: Theotokion: O thy wonders which pass understanding! For thou alone, O Virgin, hast granted all under the sun to understand the newest miracle of thine incomprehensible birthgiving. Wherefore, we all magnify thee, O all-pure one.

Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion.

On the Praises, these stichera of the martyrs, in Tone I—

Come, O ye people, let us all honor the passion-bearers of Christ with hymns and spiritual songs, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

The warriors of the great King opposed the edicts of the tyrants, bravely paid no heed to tortures, and, having trampled all deception

underfoot, have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Neither tribulation, nor oppression, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threatening fire were able to separate you from God, O most lauded martyrs; and ye forgot your own nature, struggling as in others' bodies out of great love for Him, and spurning death. Wherefore, as is meet ye have received reward for your pangs, and have become inheritors of the kingdom of heaven. Pray ye unceasingly in behalf of our souls.

Rejoice in the Lord, O ye martyrs, for ye fought the good fight: ye opposed emperors and vanquished tyrants; ye were not daunted by fire and the sword, nor by the wild beasts who devoured your bodies, but, sending up hymnody to Christ with the angels, ye received crowns from heaven. Ask that He grant peace to the world and great mercy to our souls.

Nekrosimon: In deed Thou revealest that Thou art the resurrection of all, O my Savior, and by Thy word Thou didst raise up Lazarus from the dead, O Word. And when the dead arose from the graves and the gates of hades were harrowed, death became for men as but a dream. O Thou Who camest for the salvation of Thy creatures and not for their condemnation, grant rest unto those Thou hast chosen, in that Thou lovest mankind.

Glory..., Now & ever...: Theotokion—

Rejoice for us, O holy Virgin Theotokos, pure vessel of the whole world, inextinguishable lamp, receptacle of Him Who cannot be contained, indestructible temple! Rejoice, thou through whom the Lamb of God was born Who taketh away the sins of the whole world.

Aposticha stichera of the departed, the composition of Theophanes, in Tone I: Spec. Mel.: "O all-praised martyrs..."—

We entreat Thee, O Savior: Vouchsafe Thy sweet fellowship unto those who have fallen asleep, and by Thy loving-kindness cause them to dwell with Thy saints in the habitations of the righteous and the abodes of heaven, overlooking their iniquities and granting them rest.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

Surpassing visible things, O Savior, are Thy promises, which eye hath not seen, nor ear heard, and which have never entered the heart of man. We beseech Thee, O Master: Vouchsafe that those who have passed over to Thee may receive Thy sweet fellowship; and grant them life everlasting.

Stichos: Their souls shall dwell amid good things.

Rejoicing in Thy Cross and setting their hope thereon, Thy servants have passed over to Thee, O Thou Who lovest mankind. Unto them now grant Thy Cross, and the Blood Thou didst shed for the life of the world, as deliverance from their transgressions, forgiving their offenses in Thy kindheartedness, and illumining them with the light of Thy countenance.

Stichos: Their memory shall be unto generation and generation.

No one among men is without sin, save Thou alone, O Immortal One; wherefore, by Thy loving-kindness, in that Thou art our compassionate God, reckon Thy servants in the light, with Thine angelic choirs, overlooking their iniquities and granting them forgiveness.

Glory..., Now & ever...: Theotokion—

O Virgin Mother, beseech Christ, thine Offspring, that He grant forgiveness of offenses to thy servants who have truly proclaimed thee to be the Theotokos and have blessed thee with words of piety; and vouchsafe unto them the splendor and gladness of the saints in the kingdom.

Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

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ON SATURDAY MORNING AT THE LITURGY — TONE I

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

The countless multitude of Thine athletes—the holy hierarchs, the all-wise women and the all-glorious prophets—entreat Thee, O Jesus our God: Grant us remission of transgressions, and great mercy.

O most sacred athletes of Christ, who have finished your race, with the sacred hierarchs and prophets ye have been vouchsafed to dwell in the heavenly city, rejoicing with the angels.

O Christ, in never-waning light settle those whom Thou hast taken to Thyself, overlooking their transgressions, in that Thou art the compassionate God, that we may glorify Thine incalculable mercy, O Benefactor.

Glory...: We worship the Father, we glorify the Son, and all of us, the faithful, hymn the all-holy Spirit. Remember us who cry to Thee, O God the consubstantial Trinity and Unity.

Now & ever...: We hymn thee, O pure one, as the spacious palace, the throne of glory and the cloud of light; and we pray: Dispel the gloomy cloud from our souls by thy divine supplications.